

# The Occult Digest

DECEMBER

*A Periodical of Reprint and Research.*

1927

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*The Spiritual*

## Significance of Freemasonry

By Silas H. Shepherd

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*Conan Doyle "Numberized"*

## "Figuring Out" 'Sherlock'

By Elaine Williams

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*A Diet Key to Happiness*

## EATING INTO HEALTH

By Alma Thompson Leaverton

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*A Great Christmas Story*

## The Christmas Candles

By Rosa Zagnoni Marinoni

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*A Discussion of*

## THE REAL ROSICRUCIANS

By Franz Hartmann, M. D.

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*A Thrilling Story*

A MEXICAN CHRISTMAS

By J. Nunn Parker

*A Psychical Discussion*

"ON THE THRESHOLD"

By Effa Danelson

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# The Occult Digest

A Periodical of Reprint and Research

DECEMBER  
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## The Editorial Platform of The Occult Digest

1. The Occult Digest is opposed to any legislative activity having a tendency to hamper the free advance of scientific achievement, and pledges itself to fight such pernicious legislation as is exemplified in the so-called anti-evolution bills before the various legislatures now or in the future.
2. Capital punishment must be abolished. It is ineffective as a deterrent of crime; it is itself a crime, if not by statute, certainly by humanitarian ethics.
3. The practice of vivisection must be brought from the silence of the laboratory into the light of day. Every such experiment should be placarded in some manner in advance, the method made public, and the nature of the subject made public, together with the reasons for the experiment and a statement of its expected results. In this way science will remain free, and the rights of every individual protected from the horrible abuses which prevail.
4. In the interests of American anthropology and occultism, this magazine holds the American Indian is entitled to every cultural right under the law that is enjoyed by any other citizen of the United States.
5. The religionizing of psychic phenomena must be stopped. It shrouds in mystery what should be clear; it removes a purely scientific matter from the hands of scientists and puts its control in the hands of those who pervert simple truths for private gain.
6. This magazine stands for a cleaning up of the Occult field, the ousting not only of cultists' teaching sex practices either openly or secretly, but also of all pretenders to Occult authority or connection in whatever field of Occultism they may manifest.

## December

## CONTENTS

1927

## Editorials

CHRISTMAS	Effa Danelson	3
EDITORIALS OF THE DAY		4

## Features

SPIRITUAL SIGNIFICANCE OF FREE MASONRY	Silas H. Shepherd	6
"FIGURING OUT" 'SHERLOCK'	Elaine Williams	7
A "Number Analysis" of Sir Conan Doyle		
THE BREATH THAT LIT THE CHRISTMAS CANDLES	Rosa Zagnoni Marinoni	8
The Greatest Short-Story of the Month!		
STANDING ON THE THRESHOLD	Effa Danelson	8
EATING INTO HEALTH	Alma Thompson Leaverton	11
IN MEMORIAM	Pierson Worrall Banning	12
Borderline of Science Series		
THE REAL ROSICRUCIANS	Franz Hartmann, M.D.	13
WRITING ON WRITING	Ali Ben Raben	14
A MEXICAN CHRISTMAS	J. Nunn Parker	15
At San Lázaro—(a Short Story)		
PALMISTRY IN EVERYDAY LIFE	D. V. James	24

## High Lights

PHANTOM SHIPS OF THE SEA	21	SPOOKS IN THE CAPITAL	30
THE BUSINESS OF BEING A SENSITIVE	26	MOTIVATION	31
GREAT INITIATES	27	HERMETIC KEY OF CYCLES	32
MENTAL RADIO SETS	28	ESKI-MEDICINE	34
MATT OF THE IRON HAND	29	FROM PENTAGRAM TO PAN	38
		WHOM GOD HATH JOINED	39

## Departments

MY STARS—WHAT THEY TELL ME	16	LISTENING IN ON W-O-R-L-D	17
Faults of the Zodiacal Signs		NEWS OF PSYCHIC ACTIVITY	25
By Haasan Osiris		LETTERS	34
ASTROLOGICAL DAILY GUIDE	16	AMONG THE NEW BOOKS	41
For December		By Frater Illuminatus	
By Haasan Osiris			

## Questions and Answers

YOUR QUESTIONS ANSWERED	35	GRAPHOLOGY	43
Personal Problems Solved		By Ali Ben Raben	
ASTROLOGY QUESTIONS	43	NUMEROLOGY	44
By Haasan Osiris		By Elaine Williams	
		NUMEROLOGY CLUB	44
		By Elaine Williams	

[ 1923-1924-1925-1926-1927 General  
INDEX TO THE OCCULT DIGEST (Page 47) ]

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"There was no mask on Santa's face . . . no . . . no . . . no mask. It was a face, a real face . . . a face  
 she loved . . . a face she knew . . . Daddy! My Daddy . . . Don't go!"

"The Breath That Lit the Christmas Candle," by Rosa Marinoni (Page 8)



# The Occult Digest

*a Periodical of Reprint and Research.*

VOLUME III

DECEMBER, 1927

NUMBER 12

## Christmas

By EFFA DANELSON

The gift giving season is upon us, and few there be who can resist making someone happy, although it may be in a small and humble way. The Christmas Spirit never flags, although centuries have been added to centuries. Generation after generation has filed into that Great Beyond, yet there still remains the same kindly Spirit, the same sweet humble Spirit of giving to the world the message of a New Birth. Hark, ye Children of Earth, for the Spirit of Truth has sent its messenger—loved ones are lingering by your side, triumphant in the New Birth. Behold the Messenger, as the Spirit of Understanding whispers its Message of Life, "Behold! a Child is born within you this Day that shall give you Eternal Life." Who is there among you that does not worship at the golden shrine of hope? A new hope, a new life, are promised. Those having eyes, see—having ears, hear—the voices of their living dead. Just a step beyond the portal, they hear the voices of the Masters, long since thought dead by those who linger at the sepulchre, speak in no uncertain tones: "Rejoice, and be exceedingly glad, for this Day within the hearts of men there is born a new hope that will bring Peace to the World, giving sight to the People of Earth through the New Birth.



# Effa DANELSON'S

## ¶ Life—or Death?

IF ALSE religious training has rendered the people helpless to reason concerning the most vital question, "Is there life after death?" This age old question is being solved anew each day. Still, men of great ability and masters of science are not only groping in the dark on this question but are actually rendering themselves useless for further advancement by denying the existence of a new birth. Think of Life as an independent product causing the physical body to move. The reason people cannot grasp the idea of Life after death of the physical body is because they can not think of life as being independent of the physical body. This must become habitual before the confused thought can clear. How is our thought on the subject—clear,—or confused?

## ¶ Thinking Men and Women

LET us look back in history and realize fully, the caliber of the minds that have thought out great things. The possessors of these minds may have been put to death but the mind continued its functioning by securing one channel after another, through which it could give expression. History reveals how each line of thought has been followed through the cycles of time to the present day.

The mind of man does not die when death overtakes the physical body. Living in its new environment it watches until another body is born into the world with the elements that will conform to its use. Continued Life after Death is not a theory or a philosophy; it is a fact governed by a working law which can be demonstrated by those who are watchful of their own experiences. These minds who have caught our thought, know our desires and have been drawn to us and are giving of their knowledge to us, which is the answer to many mysterious questions arising in the minds of those who think along the line of reincarnation.

We must not think we are nothing of ourselves; we must always remember that the law is progress and we are simply being aided by those great minds who have preceded us.

The thinking men and women who were hurled from the physical body in the World War did not die. Finding themselves clothed in a tangible body they quickly gained their equilibrium, took a new hold on life and marched upon the world crying "We are not dead; we are alive, we will bring our message of Life to a sorrowing world."

Life itself becomes creative; we find many elements, many angles and bypaths when we are searching for this knowledge. When we look upon a soul encased in the temple of flesh and follow it through its many embodiments we wonder if this is all there is of Life; yet we know there is another page to be written. The question becomes greater and greater as we study and think.

We must accept the little grain of knowledge that we can understand which always comes in the form of a manifestation; not thinking about the manifesta-

tion that comes to others; just pondering over the manifestation in which we are the actor. When we think we hear a voice we must not say that is nothing but must sound the question to which an intelligent answer can be given. When we hear a noise we must not always think it is a manifestation but listen and ask an intelligent question. If it is someone trying to manifest the question will be intelligently answered. It is for our ears that they speak and for our eyes that they come.

If there could be brought forward in LIVING WORDS the thoughts that all theories and philosophies of every little group are based upon one fundamental truth, what a light could be shed on the path.

Electricity, magnetism—all the different things that man can realize and handle and scientifically analyze are being brought to an organized system. Only the question of Life through Death is lost in the maze of mystery—why? Because they do not want to give up the thought that they are going to a place especially prepared for them while all their enemies are being driven into the sea of fire—because the thought "I am holier than thou, there has been provided for me a place where you cannot come" is so imbedded in the minds of humanity that the question of a natural Life after Death cannot be clearly discussed. Until men and women break down this barrier to their advancement they will not become a united people and until they become a united people the world cannot know the truth about Life after Death.

## ¶ The Useful Cults

EVERY cult or ism has been founded by one who grew tired of religious bondage. These leaders have come from every walk in life and from every church denomination in the world. Race and nationality plays no part in this great departure from age-old beliefs. Whether Confucianism, Mohammedanism or Christianity dissatisfaction, their aim has been to get as far away as possible from old teaching.

Freedom of thought won for the people of the United States freedom of speech, which is the Mount Pisgah's lofty height from which we view our precious possessions. Not having freed themselves from creeds, every leader sought to embody in his doctrines a new interpretation of the Bible, clinging to the religious forms that pleased them best. In reality, it is these disguises which are causing all the strife between the cults. "TRUTH," a mighty power, is hurled from every pulpit, in whatever garb suits best the state of mind of the speaker. Every leader gives himself the right to be right; all others are wrong.

They all agree the old idea of Life was wrong; still they quarrel and hate any who oppose their interpretation. The leaders of these various cults draw a contract prohibiting one to cross the line drawn by them, and their followers line up in battle array for their King.

Cult Leaders, Ism Teachers—it is not opinions or personal findings that the real Truth Seeker wants; he wants acts. Kill the serpent jealousy from your



# EDITORIALS *of the* DAY

souls and broadcast facts. We have had preachment long enough. Let us have action. Organize under facts and let the whirlwind take the chaff. Every child born into this world has achieved the tremendous possession through effort. We are each the product of an urge. Every act, good or bad, is the product of an urge within us or reflected upon us, and we cannot deviate one iota from this law which carries its own discipline as it drives. No precept or opinion can change the compensation of an act, good or bad.

Label yourselves as Truth Seekers and attract the traveler on the highway. The world is ready for those who can point the way. The thinker wants to travel the road for himself. Be a sign post, not a tavern for the traveler. The thinker has no time to rest; he is on his quest; you cannot appease his hunger or quench his thirst. He is not asking you to go a day's journey—he only wants to know which road from your tavern will lead him to his goal. When he finds you quarreling among your neighbors, he loses confidence in your judgment and shuns your product.

The hidden things in life are only hidden from the one who cannot perceive. The Occult field is the great perambulator carrying the findings of the prospector to its market. One finds that which is most precious to him; but it is his perception of value that makes its worth to him. From the seed I have sown, you may reap, but you can not rob me, for my harvest lay in the sowing of the seed. Sow your seeds, but do not judge the value to the reaper. My truth or yours is not the truth that will make men free; it will only free you and me. Therefore, let us be pathfinders, careful to sow no thorn bearing seeds or thistle to tear or pierce the souls of those who follow in our wake.

## ¶ Abolish Vivisection

IF WE would abolish vivisection we must devise a substitute. What can substitute? Psychic sight.—The development of perfect psychic sight would give science a legacy greater than the telescope. One who has perfect psychic sight can reveal the mysteries of the physical body. Vivisection never would have become a problem if natural sight had been allowed to develop. But persecution and death has been the penalty for possessing psychic sight. Man is like an animal without a scent unless he has developed his psychic powers. All animals are psychic; man calls this "instinct" in animals; in man, it is called intuition. The psychic eye can be made more reliable than the x-ray, more powerful than the greatest magnifying glass. Had man developed his natural talents deceit, treachery and war between nations could not exist; individuals could not war against each other. One whose psychic eye is developed needs no physician. Christ said "He that is whole hath no need of a physician." What did he mean? simply this: He whose sight was clear knew all things; in other words, those who had clairvoyant sight had no need of his teachings. The surgeon

of the future will visualize the thing he must know. Psychic sight is instantaneous. The physician who has this sight perfected, upon contact with his patient knows instantly what to do and is, in fact, his own x-ray. This sight has come many times to bless humanity but each time the messengers have been put to death. Ponder the parable of the wicked husbandman as set forth in the 20th chapter of St. Luke. It tells the story of the persecution of those who have come to earth to bring the knowledge of life to the world. With the understanding of the use of our psychic brain the physician would be able to see the hidden mechanism and would know instinctively what to do. *With this perfected sight, vivisection would be entirely unnecessary.*

## M ¶ The Magicians

MOSES, the Magician conjured laws which Jesus in another period, revised. Paul confiscated. From that time till now all thinkers as they came on the scene have sought to reconcile the Law of Moses with the law revealed by nature in all created life. Making comparisons of the work of the early magicians with our present conception of the universe, all things have taken a more logical turn. Some have traveled at a snail's pace while in the main the majority are keeping abreast with progress.

The vital question on which hangs the old law, men are standing wide-eyed in wonderment, unable to reconcile the old with the new.

The fundamental truth about the unused part of man's life needs no philosophy to decide; the facts are present in the bee, the butterfly, the ant, the tree and the flower that grows by the wayside. All tell their own story of life beyond the change; none are distressed; they just go on living and expressing, unmindful of the great law which holds them to their nature. Man, being only one of the tremendous whole is the only trouble maker, the only waster of nature's great supply; the only robber of her great storehouse; the only created thing in all the great universe that fears to be alone with himself. Man! the image of God, alone sins. *Let the reader answer why.*

## C ¶ Christmas Day

CHRISTMAS—the day of festive cheer—the one day in the fiscal year that stands out in the memory of childhood, bright, sunny memories for the child of prosperity, sad and gruesome for him whose feet were unshod and at whose door no jingling Kris Kringle stopped.

All over the world, whether rich or poor, Christmas Day brings surcease from strife, for as the shepherds of old sang, Peace, Peace to the World, the refrain repeats itself through every mind, old or young, awakens the impulse to kindlier deeds, to sweeter thoughts, and to more winning ways—filling the hours with sweet melodies as each traveler trudges his winding way—on Christmas Day.



# *The Spiritual Significance of Freemasonry*

By SILAS H. SHEPHERD

THE most essential thing for every Freemason to learn is just what Freemasonry is, and how it functions. The ritual contains all that is necessary to a very clear and comprehensive knowledge, but in many cases those who participate in the forms and ceremonies of the ritual fail to carefully analyze the things they hear and see, and even those who assume to teach sometimes fail to fully understand the words and sentences they have memorized.

We are told that Freemasonry is a "regular system of morality veiled in allegory, which will unfold its beauties to the candid and industrious inquirer." It has also been defined as "the subjugation of the human that is in man by the Divine; the conquest of the appetites and passions by moral sense and reason; a continual effort, struggle and warfare of the spiritual against the material and sensual." Another very beautiful definition is that it is "a union of unions, an association of men, bound together in their struggles to attain all that is noble, who desire only what is true and beautiful, and who love and practice virtue for its own sake." Many are the definitions that might be quoted to show the high importance and spiritual significance of Freemasonry. Methods of expression differ, but every student of Freemasonry is agreed that its forms and ceremonies are but a means and method of bringing man to a better comprehension of the real purpose of life, and to develop the qualities of his soul.

We often read in Masonic books and periodicals that Freemasonry is not a religion. "A religion" implies one of several or many religions, and in this respect Freemasonry is most emphatically not a religion. If we accept the definition of religion as the outward act or form by which men indicate recognition of a God to whom obedience and honor is due, we cannot well deny that Freemasonry is positively and basically religious.

It will be readily conceded that any person who desires to become a member of the Fraternity has little conception of its serious purposes. He is, however, given a fairly comprehensive idea in the formal petition he signs, and again in the questions to which he must give unequivocal answers. These questions are of first importance. If the answers are sincere and strictly lived up to, the candidate will not only become a member of the organized Fraternity, but will also be a Freemason in its most comprehensive sense. He will learn to subdue his passions—fear, hate, greed, selfishness, prejudice, intolerance, anger, envy—and improve himself in the science of character building. These questions, which every Freemason answers in the affirmative, are so important that we believe every candidate ought to not only memorize them but frequently question himself as to whether he is strictly complying with them:

Do you seriously declare, upon your honor, that, unbiased by friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Freemasonry?

Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a DESIRE FOR KNOWLEDGE and a SINCERE WISH OF BEING SERVICEABLE TO YOUR FELLOW CREATURES?

Do you seriously declare, upon your honor, that you will cheerfully conform to all the ancient established usages and customs of the Fraternity?

These are serious obligations voluntarily assumed, and no deviation can be made without moral retrogradation. We repudiated mercenary motives and declared our desire for knowledge. What kind of knowledge ought we to expect? Surely not that which pertains to our financial, material or physical welfare. The knowledge we can rightly expect and surely find is a knowledge of our moral and spiritual nature, and is to be used in being serviceable to our fellow creatures.

If we have gone thus far and failed to comprehend the deep spiritual significance of Freemasonry, the address of the Junior Deacon to the candidate ought to put everyone in the proper attitude for the impressive ceremonies. This also is of such importance that frequent rehearsal of it is greatly to be desired.

"Mr. ———, the institution of which you are about to become a member is one by no means of a light and trifling nature, but of high importance and deep solemnity. Masonry consists of a course of ancient hieroglyphical and moral instructions, taught according to ancient usage, by types, emblems and allegorical figures. Even the ceremony of your gaining admission within these walls is emblematical of an event which all must sooner or later experience. . . . You are doubtless aware that whatever a man may possess here on earth, whether it be titles, honors or even his own reputation, will not gain him admission into the Celestial Lodge above; but, previous to his gaining admission there, he must become poor and penniless . . . dependent on the sovereign will of our supreme Great Master."

Can there be any further doubt that Freemasonry is appealing to the soul of man? The esoteric ceremonies of reception ought fully to satisfy us, but for the purposes of this essay we are only using the monitorial portions. The prayer at the reception of a candidate might alone give us the very keynote of Freemasonry.

"Vouchsafe Thine aid, Almighty Father of the Universe, to this, our present convention. Grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy Divine wisdom, that by the secrets of our art he may be better enabled to display the beauties of Brotherly Love, Relief and Truth, to the honor and glory of Thy Holy Name. Amen."

The Masonic brethren who established this great nation on the principles of Liberty and Equality placed their trust in God. They placed a motto, "In God we trust," on the coins of the country. Freemasonry stresses not alone a belief in God, but a trust in God. No lodge is ever opened or closed without invoking Divine assistance.

The Holy Bible, that great light in Masonry, is the most conspicuous article of furniture of a lodge. It is the first thing which is entrusted to the care of the Master at his installation and he is told that it "will guide you to all truth; it will direct your paths to the temple of happiness, and point out to you the whole duty of man."

"The Holy Bible is to rule and guide our faith." The  
(Continued on page 18)



# "Figuring Out" 'Sherlock'

A Number Analysis of Sir Conan Doyle

By ELAINE WILLIAMS

**I**SN'T it difficult to believe that the man with the bent pipe stem and the strange hat with a funny little bow on top, is an inspirational story? The Science of Numbers explains why this great story was so convincing.

**I**N 1891 Sir Arthur Conan Doyle gave us Sherlock Holmes. If we add those numbers together 1 plus 8 plus 9 plus 1 and get 19, we can then add 1 plus 9 to get 10 or 1 plus 0 to get 1 which is the vibration of the year 1891.

In a No. 1 year an idea may be launched successfully. It is a creating time, and the writer of the famous detective story created an interest in Sherlock Holmes. It happens, however, that a professor under whom Sir Conan Doyle studied while an undergraduate at the Edinburgh infirmary was such a splendid analyst, that Doyle looked upon him as a good detective. Young Doyle filled out the questionnaires of the patients, and at the end of a long list of replies, he thought he should know all about them. But Joseph Bell, although a skillful surgeon, diagnosed the character and occupation more particularly or as well as the disease. He knew a person better at a glance than Doyle who had the whole history on paper. This extreme ability on the part of Joseph Bell, was an inspiration to Doyle, and Sherlock Holmes grew out of these experiences.

It is a rather strange thing how the numbers 5 and 22 keep contact with this great writer.

The Ideality or inner motive of the name Arthur Conan Doyle is 11-11-22. His expression or ability is 5. He was born in May, a number 5 month on the 22nd day in 1859, a No. 5 year. When we total the month, day, and year of birth we get 22-1-5.

The ambition has two elevens which are spiritual numbers. It shows the inner self to be desirous of uplifting spiritually, the mystic and psychic with interest in the un-earthly or intangible. The desire to be the revelator and master of the practical methods of high ideals. This group of numbers is very extreme and unless the one possessing them gives constant attention to the constructive side of even the smallest expression, they are very difficult to control because of their power. With the inner motive so intensely high, the ability number 5 shows us what Sir Ar-



Elaine Williams

thur can do.

This is the vibration of changes, variety, and experiences with interest in the sciences and a versatile make-up. The attempt to know life from every angle, and in his seeking he made his big discovery—the actual presence in his midst of those who had passed on through what is termed death. A constructive number 5 has a supreme mentality and before they go far in the world they know that knowledge alone will never satisfy. Experience and accomplishment are necessary. One must become absolute master of the self in order to develop the great magnetism, and the number 5 either realizes it and succeeds in doing so, or fails in most things with a restless life, as the result. There is no limit for a constructive 5 to reach, and I might say there is no limit that a destructive 5 cannot go in the opposite direction from success and peace and

health and happiness.

Most inventors have a number 5 and of course Sir Arthur invented Sherlock. But to show how versatile and progressive the number 5 must be, in 1882 he began to practice as a doctor, continuing until 1890. This would naturally be expected, because, to grow, a 5 cannot hold on to old conditions. 1882 was a No. 1 year—a beginning time, and 1890 was a 9 year or a finishing time, because number 10 would equal 1 again, and 9 is the end of the cycle.

A 5 ability makes a splendid doctor especially a surgeon. That number also enables one to develop scientifically and gives the individual a chance for new interests. No. 5 is a sage. Always anxious for more knowledge and with such splendid imagination always a good story teller or writer. The stories are usually mystical or so called ghost stories.

According to numerology Sir Arthur Conan Doyle is absolutely in step with the universe and is doing exactly what his numbers call for. When one accepts what is laid out for him, and works in unity with these laws, life is easier and more successful. It is necessary for Sir Arthur to act upon inspiration rather than lay great plans, and we need never be surprised at anything the writer may be inspired to do.

Consider the change that took place in 1882. When leaving the Infirmary to practice as a doctor this young man was a convinced materialist. Convinced that death

(Continued on page 18)



# The Breath That Lit

By ROSA ZAGNONI MARINONI

WHEN Betty was ten years old, her father died, with a great hope in his heart unrealized. Betty could never forget that night; the way he clutched at the sheets, staring, at her:

"Bettina . . . my little girl . . . if I had lived . . . if I had lived, Bettina . . . you would have walked, danced, run, run like other little ones run." And he had sobbed, covering his fast dimming eyes with the cup of his hand.

Bettina, who had been brought near his bed, raising her little thin white hand to touch the passive one resting on the crumpled sheet had said: "Don't, papa . . . don't cry . . . I don't mind . . . I see them run, I see them play . . . and I am happy, happy! Don't cry, papa . . . don't cry!"

Mrs. Delavarre, poor woman, stood between the two wringing her hands in sorrow at her husband's leaving her and Bettina so helpless!

When the shadows began to fall Dr. Delavarre began to talk, staring strangely at the ceiling.

"Bettina . . . look . . . there, in that cloud . . . there is a merry-go-round . . . and the little ones, the little ones like you, are running to it. They are throwing away their crutches. They are leaving their little cruel wheel chairs . . . Look, Bettina . . . they are happy, happy! Oh, Bettina, there is a little merry-go-round for children like you in heaven . . ."

And he died like that, smiling. He had died seeing the little merry-go-round with little purple and crimson horses on which the crippled children rode smiling, laughing. The little merry-go-round in the big tufted cloud where the crippled children of the world rode joyfully some time . . . some day.

Yes, he had died, with his big hope unrealized. For years he had dedicated his life to curing Bettina, his beloved Bettina, unable to walk since the day her little body had been thrown from an auto.

To see his little child lying in her little cot, still, pale, smiling patiently, as if she knew that her whole life would be just like that, had broken Dr. Delavarre's heart. Fellow doctors had come from far and near. They had stood and sat near the cot . . . only to confer and shake their heads. Hope? Hardly. Bettina was doomed to pass her days in the little cot or in the cruel wheel chair.

Something puzzling about her spine. The doctors, somehow, could not make it out. Dr. Delavarre rebelled. He would find a way. What! Science was empty handed when it came to make Bettina walk? Dr. Delavarre sat whole evenings bending over books, hoping, hoping . . . and then . . . the Reaper had clipped him, in the prime of life, with Bettina still there, lying in her cot . . .

THE days that followed the night of Dr. Delavarre's death were dark days for Bettina and her mother. Dark, drab days, with very little hope in them. Dark, dreary days, each with a sob to it. And Bettina sat near the window, staring out in the street, trying to smile for her mother's sake. And when the little cart came down the street and stopped at the corner, the little "truck cart" as the children called it, with the little merry-go-round and the hurdy-gurdy perched on top of it, Bettina's eyes would fill with tears.

She remembered how often her father had told her: "Bettina, some day you will ride in Pietro's merry-go-round!"

Pietro, who tucked the children atop the purple and crimson horses and stood there grinning from ear to ear as he turned the crank of the organ . . . and the children! They gleamed with happiness! Waving! At times they waved even to Bettina, who stared at them through her window, as she lay limply in the wheel chair. The frolic of it . . . that merry-go-round! The tiny organ . . . 'too-tee-too-tee' . . . ! Oh, it was so exciting for Bettina, and she was sorry to see it leave the corner and go wobbling on its way to the next street, that quaint little merry-go-round on wheels that passed her window, bringing her an echo of the happiness of other children, putting a hope in her.

But now the little merry-go-round hurt Bettina somehow, when it passed, for Bettina had lost her hope of riding in it since her daddy died—gone so far away . . . and she would think of the little merry-go-round he had seen just before he died, the little merry-go-round way up above the clouds. Well, who knows? Some day, perhaps . . . Who knows?

Yet, Bettina had a longing in her heart for that very merry-go-round that passed her window—the wobbling merry-go-round of Pietro, that grinning old Italian. . .

Months passed, and a very joyful season was approaching. Joyful to those who were carefree and happy, and to those with a hope in them; but to Bettina, it was a sad reminder of other seasons—this was the first Christmas since her father's death.

As the day approached, Mrs. Delavarre tried to cheer the little one. She planned to make the day as much as possible like the other days when her husband had been there all dressed up like Santa Claus, standing beside the tree, giving Bettina the presents . . . The big doll, Murita, she with the spangled Spanish shawl, and the games which Bettina could play in her cot.

The toys she received were always toys such as a little girl like Bettina could play with—dolls, and games, and little and big things—to bring a smile to her lips . . . But this year? Oh, well, Mrs. Delavarre had to do something, so she smiled to Bettina when she began to talk about Christmas and all the happy things the mention of which hurt her.

Bettina smiled bravely through her tears, pretending to believe that Santa Claus would come, as if she had not known that Santa had always been her daddy! Her dabby, who could not play Santa this year.

The day came at length, a happy day, a joyful day for the children of the world; a sad day for Bettina, that day before Christmas.

Mrs. Delavarre had the Christmas tree brought in through the kitchen door, just as big a tree as the year before. And she herself unpacked the toys, the little and big toys for her girl. And she trimmed the tree, every little ornament a tear, every little candle a sigh.

IN HER room Bettina was lying very still in her cot, very still, looking out through the window.

Tonight . . . tonight . . . Santa . . . Christmas . . . little children who found bicycles and roller skates . . .



# The Christmas Candles

Illustrations by G. Madden Jones

little children who rode in merry-go-rounds, big merry-go-rounds, and small wobbling ones.

Bettina felt tears rolling down her cheeks, little tears following one another down her pale cheeks untouched by the sun. She could hear her mother busily trimming the tree in the next room. Poor mother, she without a Santa!

But her mother had a Santa; cousin Ben was to come and be Santa. Bettina didn't know, but it was he. And the Santa costume was now lying on a chair beside the tree.

The trimmings all hung on the tree, Mrs. Delavarre turned and her fingers fumbled for the costume on the chair back. She kept fumbling, then startled . . . The costume was gone! The mask was on the floor.

How things escaped her mind! She must have left it in the kitchen. She walked to the kitchen which cousin Ben and aunt Lucretia had just entered through the back door.

BETTINA was still looking, looking out into the street. Christmas trees, toys . . . poor mother . . . without a Santa! The tiny rebel tears kept trickling. Bettina wiped them away and tried to pull her lips into a smile. She was trying to shape that smile when she heard a voice at her shoulders:

"Bettina!" She turned.

There stood Santa Claus beside her bed!

Bettina gasped. She looked at him tensely. Could she be dreaming? Santa Claus, Santa Claus for her again this year? Santa was stepping away from her. Bettina's eyes widened. There was no mask on Santa's face . . . no . . . no mask. It was a face, a real face . . . a face she loved . . . a face she knew!

Bettina's arms flew out. "Daddy!" she cried.

Santa, smiling, kept stepping backward. "Daddy!" again Bettina cried, her face transfigured. "Daddy . . . my daddy! Don't go daddy . . . don't go!"

Santa, still smiling, stepped toward the door, his hand held out. "Bettina!" again he called.

Something stirred in Bettina. Something leaped in Bettina. Her body became swaddled in a warm wave, her finger tips tinkled.

"Daddy, don't go . . . !" It was more of a scream that broke from her lips. Something seemed to sway her. Bettina could not see him go . . . Her daddy had come, her daddy was calling toward the door. She had always minded her daddy, always, always.

"Daddy . . . please . . . please don't go . . ."

"Come! whispered Santa.

Bettina rose on her cot, her feet touched the floor.

"Daddy . . . don't go . . . don't go . . ." Stumbling, staggering, she rushed at him her hands extended.

The door opened. Bettina blindly entered the dark room. "Daddy! Daddy!" came from her lips.

Mrs. Delavarre, cousin Ben and aunt Lucretia came rushing in the dark room. Mrs. Delavarre's hands groped on the wall for the switch. Suddenly the Christmas tree became blazed with lights, every candle sparkling.

"Bettina!" It was a cry that broke from the mother's throat.

"Mamma . . . daddy . . . Santa . . . where? Daddy came, mamma, he came, he brought me here . . . in here . . . he did, he did . . ."

Bettina was standing in the center of the room, her hands held out, looking about her, a superhuman happiness on her face.

CHRISTMAS Day—a happy day—the sun shining—children laughing—up the street comes wobbling the truck cart with the merry-go-round.

"Hey-ho! the merry-go-round! here comes Pietro!" Running, clapping, the way they run out! "Hey, Pietro . . . here, here!"

Yes, Pietro stops right there at the corner. "Tararirarey" . . . goes the hurdy gurdy. The children crowd about, then they stop and stare. Who is that walking up the street? Bettina!

"Oh, Bettina! What? You . . . you?"

Oh the question! But Bettina is beaming, beaming.

"There, cousin Ben, put me on the purple one, the one I have always wanted to ride!"

And Bettina is placed astride the little purple horse, Pietro himself helping her up, his face grinning.

"Yea? La signorina she walk, yea?"

"Yes," says cousin Ben beaming, "a Christmas present!"

"Very good, hey?" mutters old Pietro, as he pets the golden curls.

Bettina on her horse looks about, glamorously happy.

"Let go of me cousin Ben! I can stand here alone, alone! Oh, cousin Ben . . . I'm on the merry-go-round! The merry-go-round . . . the real, honest-to-goodness one . . . Papa always wanted me to ride . . . !"



G. Madden Jones

WHEN The Occult Digest asked G. Madden Jones, the artist whose illustrations of Rosa Zagnoni Marinoni's stories have added such attractiveness to the magazine, for a few notes from which a short biography could be written, he wrote us the following letter. It is so good that we are running it instead of trying to write a biography of the artist for ourselves.

(Continued on page 22)



# Standing <sup>On</sup> The Threshold

By EFFA DANIELSON

ARE you standing on the threshold, ready to take your departure, leaving behind all things you hold most dear? Are you wondering about the future, thinking about the past? Have you sheaves of ripened grain clasped in your arms? Are your faces radiant with joy at the entrance of this portal called Death? Are you equipped to take the step? Or is there fear in your mind? Is everything arranged in perfect order, as though you knew the hour when you would say goodbye to friends and things? Can you pass through this door to greet those who have gone before with a hearty "Good morning" and a hand-clasp that brings cheer and sunshine to the hearts of those you greet and fills your own heart with joy? Or are you empty-handed, with no sheaves of ripened grain, fear written on your countenance and dark despair filling your heart? Are you looking back, taking one last look, loath to let go of the hand that holds yours in that last clasp, looking upon the way that is dark, not knowing of that wonderful meeting of friends just across the bar?

These pictures show clearly the difference between faith that deserts you at the bar of Death and knowledge and understanding that carry you safely over. Death is not a factor in Life: Death is the result of our not knowing how to live. Death has come upon us and has become our enemy. When we have discovered that we can develop that all-seeing eye, we shall know our way. Then we can step from the physical body into the spirit body and travel with our loved ones, enjoying their company, without the aid of Death.

We will also discover that we have other bodies in which we can journey and visit other lands not even known to those who confine themselves to the spirit body. We can discover worlds upon worlds in which man eventually sojourns. It is worth while to learn something about this law while yet in the physical body.

Each living person must discover these things for himself. It doesn't matter how many travelers have journeyed there, how many have returned—they can only tell of their experiences. If you and I would know, we must live in that land. The world is free from the monarchy that has ruled with an iron hand since the history of man began. The people of earth are no longer like blind, dumb, driven cattle. The world is waking up. People are fast recovering their eyesight and hearing, and are looking through the mists of mystery and following their loved ones through that portal called Death, living with them, as it were, not waiting for them to return and tell them of the Life that they have found.

Death once was a thing that overtook us, a compact into which we entered alone, but today all is different. The great revelation of Life has come upon man, and man need not die alone. Were you to die tonight, you would not be alone. There would be a Comforter at your side, loving and true, and It would say to you, "Fear not, my beloved one, I have come for you and will journey with you through the gate of Death."

What a revelation! Little children no longer fear Death. Old people are resigned to go. Even the youth and the maiden say, "Well, Life isn't much after all, and Death has no terrors." Yet the knowledge of this great Life

after Death does not give temptation to enter it unprepared. It rather makes each one feel the duty of preparing himself more completely to enter this new realm of activity. It makes us more concerned about our friend, our neighbor. It makes us want to gather more of the corn and less of the husks. It makes us want to be worth while to our friends while here, that when they have journeyed on, they may be glad to see us.

Preparing for Death is no longer a morbid thing. It has become a natural thing. Men realize they cannot take their possessions, and are becoming reconciled to the fact that they must leave things just as good as they can for those who struggle on. Men and women are preparing for Death and protecting their families as never before. Why? Because they have come to a sensible conclusion concerning the question of Life after Death.

Prepare your mind, prepare this great chamber for the feast hour, so that you may be able to enjoy Life when you undertake this triumphal march. Death is a natural birth—to call it anything else is deluding.

There are those who have taken this step who cannot advance because they are disturbed, their peace of mind is broken, they are fitful and worried and full of care when they see their children and loved ones in distress.

Can you picture a mother who sees her daughter in trouble and cannot help her? And can you realize the joy of this mother when her efforts are rewarded by the notice the child takes of her? Can't you picture these things to yourself and realize that the greatest blessing that ever came to mankind was the day when the voices of the dead were heard speaking to their loved ones? All through the ages these voices have spoken, but men did not listen. They did not attribute these voices to their own dear loved ones. Some were filled with fear, and others said, "It is the voice of God, seeking revenge." But in our day it is given to us to know there is nothing mysterious in all Life. If the door is closed before our eyes, we stand and wait with patience until it opens to our vision. We study the laws of Life and guard well our treasures, until we can bridge that great divide with knowledge and stand face to face with those who have crossed the bar.

Isn't it a most wonderful thought to think that you are no longer confined to the little A B C of Life, that you are no longer on a bridge that is likely at any moment to give way and let you down into an abyss from which you cannot hope to rise? Isn't it wonderful to think and realize that within you there sleeps the master, and any moment when Life is in danger you can cross the surging tide without fear and land safely on the other side? Isn't this superior mastership a glorious thing, a wonderful possession? And isn't it worth your while to continue your search for greater lands to explore? Can you not sing the song of rejoicing and say unto your fellow men, "Fear not Death—there is no night!"

Picture for yourself this great Eternal Life and realize that your loved ones are standing shoulder to shoulder with you in the march of time. The future is just as blank to them as it is to you. Search in the great archives of time and read the records. Time is always new and those

(Continued on page 23)



# Eating *Into* Health

By ALMA THOMPSON LEAVERTON

**T**O you who most ardently desire to succeed, I would say, "First look to your diet". The first step in the ladder of success is DIET. If that step is missing or weak then it is impossible to reach the step above no matter how cleverly equipped you may be mentally. Have that first step, strong, vigorous, and able to support the ladder on which we climb to the pinnacle of success. If we neglect that step, then, when we have almost reached the top, the rotten lower step will rot the whole pedestal or base of our ladder and it will collapse. This is true in the greatest per cent of human failures.

A good brain needs a strong healthy body in order to function properly. No matter how beautiful and well painted the body of an automobile may be, it will not cover any ground if the engine is weak, run down, or out of order. A man is no greater than his digestive tract. As a rule, people form certain eating habits when young and continue these same habits of eating after they are no longer growing. People who are grown up need entirely different food than growing children. Those on toward middle age need still different food. To those who are quite old we give an entirely different diet. As the years go on the problem is to eat a sufficient amount of eliminating foods in order to prevent the poisons and toxins from lodging permanently in the body and to keep the hardening processes from taking place. All this can be attended to without any difficulty by just paying a moderate attention to what you eat. It does not mean that one should starve one's self or that it is necessary to eat disagreeable foods. After all eating is more or less of a habit. If we make just a little effort, we will grow fond of the foods that really benefit us.

In correcting your eating habits, take yourself into consideration and eat the foods that you need not those that are needed by your neighbor or by some other member of your family. For instance suppose you are a Calcium type, that as the years go by, you must cut down on your Calcium foods and eat plentifully of the Sodium foods, such as celery, carrots, spinach, in order to prevent hardening processes from taking place in the body, particularly in the veins, arteries, and around the joints. In fact these hardening processes will come to everybody unless they eat abundantly of these Sodium foods. By eating plenty of celery you can save yourself, pain, aches, indigestion, etc.

With most people the problem of successful elimination



Alma Thompson Leaverton

is a very serious one. So I am going to list for you, some of the very best foods that favor elimination.

## LAXATIVE FOODS

spinach, cooked 3 minutes in its own steam.

dandelion greens

parsley

chervil

senna leaves, made into a tea, or chew a few of the leaves.

lettuce

watercress

sage tea

peppermint and senna tea

cherries

endive

grapefruit

mulberries

rhubarb

black sun dried ripe olives

chickory

prunes and prune juice

okra

sauer kraut and sauer kraut juice

lemons

limes

fruit puddings

artichokes

huckleberries

blueberries

dewberries

strawberries

tamarinds

imported Roquefort cheese

goat's cheese

raisins

whole rye bread

plums

About twice a week take a drink composed of, the juice of one grapefruit

the juice of one orange

the juice of one-half lemon, do not sweeten. This is an excellent system cleanser.

In times of acidity, which is caused by wrong eating, you need basic acid foods or alkaline acid foods. Alkalinity is health. Acidity is disease and death. People say: "Oh, I am full of acid now, I cannot eat acid fruits." Yes, but these alkaline and basic acid foods are neutralizing. You find basic or alkaline acid in orange juice, grapefruit juice, fresh lime juice, lemon juice, and pineapple juice. You find it in black currant juice, and raspberries, pomegranates, artichokes, citron water, huckleberries, dewberries, celery juice, celery cabbage. These are exceptionally valuable in times of acidity. When these fruit juices and foods enter the stomach a neutralizing and sweetening process goes on for some time and eventually the whole system becomes alkaline.

In order to make the most of your talent and ability you must never give up the fight to keep acidity out of your body. The more alkaline you can keep in your body the more chance you have for success. When acidity takes hold

(Continued on page 30)



# IN MEMORIAM

By PIERSON WORRALL BANNING

BORDERLINE OF SCIENCE SERIES

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THE *Scientific American* some time ago raised the question as to why none of the popular magazines ever published articles on our absent members. That this may no longer be charged, an effort is made here to bring the subject to the attention of the reading public.

One of the strange fields bordering on the line of science, is one upon which opinions differ as to how far the effect, is the result of nervous reaction, and to what extent it is due to the action of the so called mind alone.

Whether the result is properly classed as hallucination, or whether it receives a very realistic stimulus from the body, nerves or other source is as yet not entirely cleared up.

Nearly everyone knows some person who has been unfortunate in losing a leg, an arm, hand, foot or some digit either by accident or through operation. We see the maimed on all sides. The World War greatly increased the number of absent members.

Many know from among those who have gone through such an experience, some who at times have had a very strange feeling of pain or other effect in the absent member.

In spite of the evidence of the eyes that a leg is no longer part of one's body, the very member that is missing, at times becomes so real in its feelings to the original owner that the pain the leg was once subjected to, the cramped feeling that formerly troubled the foot or leg, or numbness that it used to have, is again experienced with all the effect and reality of the original discomfort.

While many have laughed at statements of this kind, and said that any person claiming to have such feelings, was crazy or was having an hallucination, such critic evidently is unaware of the facts and unfamiliar with these conditions as present day science knows them.

But that we may "reason among ourselves," we must establish a premise upon which to build our structure. We are not going to confine ourselves to any one theory, for there are several, and each should accept the one he considers most reasonable. Probably no one theory is entirely correct, so when the problem is finally solved, as it will doubtless be some day, a very different explanation may be found to be the accepted one. We must remember this article does not present the final conclusions of pure science, but is confined in the main to that phase of so called scientific analysis, that is based upon theory and deduction, but having as its foundation the most advanced ideas familiar to science at the present time.

With this in mind, let us refer to one reported operation that was performed upon the stump of an amputated arm to relieve the continued pain that the man experienced.

Marius Sahue who lived near Salem, Oregon, went through this peculiar operation. This is the first operation for this class of trouble, believed to have taken place in the United States. The operation was what was termed symathectomy. It was made over the brachial artery to remove the cuff of the outer coat of that artery in which is housed a plexus of the sympathetic nervous system.

The question naturally arises, as to what actually took place in this operation, and whether similar operations would prove helpful to those experiencing the same troubles. Up to the present this can not be answered for enough operations of this nature have not been made, upon

which to base final conclusions, as to what is to be expected in the majority of such cases should they become popular. It is understood that Mr. Sahue was helped, but to what extent or how permanent it may prove, only time can tell.

An entirely different angle is considered in the reported case that Dr. P. S. Haley, surgeon of San Francisco, was called upon to consider, when Mr. J. Lewis, a woodworker who had lost his thumb, presented himself. Lewis complained that he felt pain from a prick of a pin, in the missing member.

Dr. Haley had been interested in certain investigations into the question of the reality of an etheric double that was used as an explanation for the conditions so generally complained of, in these types of cases. But Dr. Haley was not inclined to accept any such premise unless he could prove it beyond a doubt. The result was, that after further talk with Mr. Lewis it was agreed that such an experiment should be made.

The only test that would be acceptable to Dr. Haley, was that he himself should with his own equipment succeed in photographing the etheric double of the missing thumb.

Four tests were made. The first was not successful showing only the stump of the thumb. Mr. Lewis was ordered the next time to concentrate his mind upon the missing thumb. This time the beginning of success seemed in sight. The exposure this time showed faintly a portion of the missing thumb.

The tests were continued. The third exposure showed its outline. Thus encouraged a fourth attempt was made that showed not only a photograph of the missing portion of the thumb, but also the markings on the skin.

During the experiments Mr. Lewis said he could feel the end of the missing thumb pressing against his index finger.

Dr. Haley in explanation said. "This is purely a biological experiment and is based on the theory of etheric doubles, as suggested by Dr. Eleets, a leading British psychist. This experiment may throw light on biological problems, such as heredity and ought to have application in medicine. Its value lies in its possible diagnostic value in neurology, and as a contribution to biological knowledge."

That the reader who may not be sufficiently familiar with what the so called etheric double is, it may prove helpful to quote the following article from the *London Weekly Dispatch*.

"I have been trying lately to get behind words and to realize more clearly what this may mean. It is a fascinating and fruitful line of thought, this question of the differences of vibration. It begins with my electric fan whizzing over my head. As it starts with slow vibration I see the little propellers. Soon they become dim mist, and finally I can see them no more. But they are there. At any moment by slowing the movement of the fan, I can bring them back to my vision.

"Why do I not see it all the time? Because the impression is so fast that my retina has not time to recognize it. Can we not imagine, then, that some objects may emit the usual waves long enough to leave a picture, but that other objects may send waves which are short and steep, and therefore so swift, an impression is not recorded.

(Continued on page 32)



# The *REAL* Rosicrucians

By FRANZ HARTMANN, M. D.

(Concluded from the November Issue)

A FLOOD of writings appeared, some attacking and some defending the Rosicrucian Society, which was supposed to exist, but of which no one knew anything. Some people, and even some of the well-informed ones, believed in the existence of such a society; others denied it. But neither one class nor the other could bring any positive proofs for their beliefs. People are always willing to believe that which they desire to be true, and everyone wanted to be admitted as a member of that secret society, of which nobody was certain whether it existed at all; and if anyone boasted of being a Rosicrucian, or succeeded in creating the impression that he was one, he awed the ignorant, and was regarded by them as a very favored person, and in this way impostors and adventurers often succeeded in preying upon the pockets of the rich.

Those who wanted to be taught magic and sorcery desired that a society or school where they might learn such things should exist; and because they desired it they believed in its existence. If no genuine Rosicrucian could be found, one had to be invented. If the true Rosicrucian society was not to be had, imitations of what was believed to constitute a Rosicrucian society had to be organized. In this way numerous societies were formed, calling themselves "Rosicrucians"; and "Rosicrucianism" took various shapes.

One of the most important publications, and which is calculated to throw light upon the mysterious subject of Rosicrucianism which still perplexes the learned, is the Chymical Marriage of Christian Rosencreutz, printed in 1616. This, again, was written to throw ridicule upon the vain and self-conceited dogmatists, scientists, and "gold-makers" of those times, while at the same time it contains high and exalted truths, disguised in an allegorical form, but easily to be perceived by the practical Occultist, and by him only. It can easily be seen that the style and tendencies of this publication have a great deal of resemblance to that of the Fama Fraternitatis. Now it has been ascertained beyond any doubt that the author of the "Chemical Marriage" was Johann Valentin Andreae,\* who wrote it while a young student in the years 1602 and 1603 in Tübingen. He acknowledges this in the history which he gives of his life, and he adds that he intended to give a true picture of the popular follies of that time. This renders it extremely probable that he was also the author of the "General Reformation," of the Confessio, and of the story of Christian Rosencreutz, and this probability amounts to almost conviction if we take into consideration the discovery made afterwards, that the "General Reformation" is nothing else but a literal translation of a part of a book from Boccacini

Ragguagli di Parmaso. Andreae was a great admirer of that author, and he also adopted his style in his Mythologia Christiana; it is therefore plain that he also made the above-named translation, and added it to his "Fama Fraternitatis." Both writings, in fact, form a complement to each other. In the "General Reformation" the political would-be-reformers are held up to ridicule, and in the "Fama" the mystical dreamers, imaginary theosophists, pretended gold-makers, and supposed discoverers of the universal panacea are castigated. There can be no reasonable doubt that this was Andreae's object, and, moreover, his intimate friend, Professor Besoldt, in Tübingen, acknowledged it in saying that the character of both books

was plain enough, and that it was very strange that so many intelligent people had been led by the nose to mistake their meaning. Andreae himself, without, however, acknowledging himself to be their author, expressed himself to the effect that the whole was a satire and a fable. In his "confession" he says: (Sc.) risisse semper Rosicrucianam fabulum et curiositatis fraterculos fuisse in sectatum,\* and in his paper entitled "Turris Babel, seu judiciorum de Fraternitatis Rosaccae crucis chaos," he speaks still more plainly upon this subject. It seems to have been his object in this latter publication to help those to become sober again

who had become intoxicated by misunderstanding the former publications, for he exclaims: "Listen, ye mortals! In vain will ye wait for the arrival of that fraternity; the comedy is over. The fama has played it in, the fama has played it out," etc., etc. Still there were many who were not satisfied with this explanation, and who believed that it had been Andreae's intention to cause by his fama, a secret society of the scientists of his age to come into existence; but Andreae was too wise to attempt such an absurdity and to apply to the most unreasonable persons of his age to form a reasonable society.

The question why he should have selected the name "Rosicrucian" for his imaginary society is not difficult to answer. The Cross and the Rose were favorite symbols among the Alchemists and Theosophists long before anything of a "Rosicrucian Society" was known. Moreover, in his own coat of arms, as in this of Luther, there was a cross and four roses, a circumstance which probably led him to select that name.

(Continued on page 20)

\*Dr. Johann Andreae was born Aug. 17, 1586, at Herrenberg, in Württemberg, and died an abbot of Adelsberg, at Stuttgart, June 27, 1654. He spoke several languages, was well versed in theology, mathematics, history, and the natural sciences. He was of a noble mind, anxious to do good, and an original character. Herder describes him as a rose among the thorns.

\*Andreae's autobiography. Weismann, hist. eccl. P. II, p. 936.

## MISTS

BY RUTH WESTERLUND

*NEATH* veils of mist—the hilltops, palely white,  
The mountains' dim-seen purple robed crest,  
And foam-washed sea in billowy, wild unrest,  
No longer shimmer with their wonted light—  
I knew, life's mist waves oft-times veil from sight  
Its mountain heights and sea deeps; mind-oppressed  
The soul seeks to resume its Godward quest  
Through earthly mazes dark and recondite.

But now the sun in laughing splendor, spreads  
A sheen triumphant over earth: my soul  
Through clinging mists of fear and doubting, sheds  
A sun-bright glow of truth that will control  
My life. I know my soul is one with me,  
With life, with death and all eternity.



# Writing on Writing

By ALI BEN RABEN

**M**ANY questions come to me each month, and because of lack of space they cannot be answered in the regular column devoted to replies. For this reason I shall this month devote the regular space to answering briefly, but yet I hope comprehensively, some of these queries that are not strictly personal.

Graphology is a recognized science in the commercial field. Many of the largest firms in the country consult graphologists or handwriting analysts before engaging men or women for positions of trust. Supporting this we find in the September issue of "The Magazine of Business," this statement from Mr. J. Clarke Coit, President of the Simmons Hardware Company. Mr. Coit heads a tremendous organization—one of the largest hardware companies in this country—and his opinion as an employer must not be swayed by sentiment or personal ideas, but controlled and guided by cold logic.

"If, to my way of thinking, the man under consideration has ability, personality, and satisfactory home connections, then I am ready to have my deductions checked. Accordingly, my secretary is instructed to go through the files for letters bearing this man's signature. These signatures are torn off and turned over to my advisor who analyzes them, in many instances without ever having seen the man. It is his contention that the signature of a man is as accurate an indicator of his character and potential ability as a 25-year account of his life and business record.

"Just as credit men have a definite method of judging credit risks by personal appearance and general attitude, so this advisor has a definite and infallible method of analyzing handwriting. In one instance—where he encountered strong differences of opinion with other members of the organization—it took 25 years before his analysis was fulfilled."

Practically every sales magazine in this country now employs handwriting analysts to advise and assist their subscribers and readers. That this service is popular and valuable is assured by their continuation of the service, and the responses of their readers.

Frequently—at times almost daily—I am asked if there is a correspondence course in graphology; and also can I tell concerning the financial opportunities and the extent of the field for graphologists.

These questions are put seriously, but in almost every instance I must discourage the questioner. There are correspondence schools offering such course, I am told. I know that a number of years ago one of the greatest organizations in this country, handling such courses, issued a course in handwriting analysis, and then withdrew it from the market. It was not profitable, and it was not successful in the point of its students.

Why? Because there seems to have grown up an impression that a handwriting analysis or graphological report, should be a very cheap service. Properly prepared it is anything but such a service. It requires time, and expert training, and understanding. However, opposed to such reports we see advertised offerings of a handwriting analysis for ten cents—and the conclusion is that the service is cheap. The public overlooks the fact that these ten-cent reports are not reports, but merely multigraphed "come-on" stunts; that they are prepared by the hundred

or by the thousand, and that they are then sent out in response to the dime response, merely as a means to cover the overhead on some book, or special report to be prepared later. It is comparatively easy to train a cheap clerk to note certain qualifications as indicated in the handwriting, and so be able to select the correct "report" and send it to the right party.

But such reports are not handwriting analyses. Not by any means. Therefore when this school issued the course to be sold for a considerable sum, and representing real service, there was not sufficient response to justify the continuance, and it was withdrawn. There was also another reason, and here I wish to refer you to the closing paragraph of the section devoted to "How to Know Yourself by Your Handwriting," November issue, page 42.

The service rendered by the expert graphologist is a scientific service. It is a serious service. It deals with the very foundations of the individual soul. It touches the core of individuality, and influences the subject one way or another. It is a course of endeavor to be undertaken only by those willing to put into it the most that they have in the way of effort, sincerity, intelligence, and preparation. It requires, not a few weeks, or at the most, months, of study, but years of devotion. You may have these qualities, these inclinations, but many do not. Their interest is a passing interest. They wish to study graphology as they might study how to construct a radio, or how to doctor pigs, or teach bookkeeping. They are not willing to put into it even the study necessary to complete a "course," without mentioning the years of research, the effort, and concentration without which there can be no success. They might complete part of a course, but again, a smattering of knowledge is far more ruinous than utter ignorance.

I say this without including the effects of books on graphology. The person who follows a correspondence course will almost invariably take up the study with the purpose of making the subject a profession. He expects to make money out of it, regardless of whether the course is handwriting or engineering. He may go half-way through the course and stop, but even then his friends look to him as one knowing. He will tell them facts, and they will be impressed with his knowledge. As an engineer he might cause little damage, but as a graphologist, he has in his hands the tools to wreck and destroy what he cannot rebuild or replace.

Books are accomplishing a different result. A man buys a book on poultry culture and reads it. He learns much, and possibly recommends the book to a neighbor. But he does not forthwith set himself up as a poultry expert. He has been the gainer by certain points of knowledge which he can use. In the same way the buyer who takes and reads a book on graphology will learn something that will be of interest and of benefit. He may even have a joke with his friends about their handwriting, but that is as far as it goes. The book on poultry culture, and the book on graphology each serve to educate the public, and create a demand for more knowledge.

However, let us have the poultry man buy a home study

(Continued on page 28)



# A Mexican Christmas

At San Lazardo

By J. NUNN PARKER

ARNULFO DE MONTEVIDA sat hunched in his cell in the grim military prison of San Lazardo, watching the flies which buzzed irritatingly beneath his nose. He spat once—twice—and twitched his bristling mustaches. A fly had alighted on one of them. Señor de Montevida was to be shot at high noon the next day—as a rebel—as a traitor to the Mexico he loved with all his stout heart. He grinned fiercely at the grey shadows, thinking of the glittering rifles of the firing squad. He would be marched into the walled enclosure, the bullet-scarred courtyard. The soldiers would face him; the dapper little *teniente* would let fall his saber once—twice—thrice—the rifles would crack in his face. In short, he would die. And he would be left on the rough-paved ground as the soldiers retired at quickstep.

It was all very clear to him. He had seen it done, before. But, simple as the procedure was, and uncomplicated to the point of childishness, he could not banish from his mind the thought that the federal general, the sneering, greasy-faced Indian, would kick his fallen body with his polished riding boots—after the shots had been safely fired. The general's troops had captured him, while the general was well in the background, and the general wore another little golden medal because of it. Otherwise . . .

The prisoner shifted his position slightly on the rough bunk. It was Christmas day. He didn't like the idea of his being executed on that day—when the cathedral bells would be ringing joyously and the children running about the crooked streets, dodging the drunks.

Christmas day always had been a gala day in the mountain fastness of the de Montevida band. He remembered with a trace of a smile the dozen beeves his followers would roast above the crimson pits at dark on Christmas night—how the ruddy glow of the fires would paint the black clouds—how the songs of the soldiers would ring as they turned the spits and made frequent visits to the wine skins.

The champ of the horses in the rope corrals—the smell of the mountain night. The shadow of the barred window fell across his hunched shoulders and spread its black fingers across the stone floor. Don Arnulfo rolled a *cigarro*. *Mañana*—at high noon. Ha!

And there had been his boast, made some three months before, of how, ere the birthday of the child Jesus had passed, he would have dug his lean brown fingers into the fat throat of the general—General Martello de las Esquinas—and throttled the life from his sleek body. All of Northern Mexico had heard of that boast and had waited *noticias oficiales*. All of Northern Mexico had heard the echo of his mocking, terrible laugh as he clinched his hands together in the firelight and made his boast before his men. And instead, he was cooped up in a filthy jail, awaiting execution. The oily Don Martello had turned the joke on him. *Mañana* the country would hear the ring of eight rifles—sounding just before the mocking laugh of Don Arnulfo would reach every corner of the grim courtyard and the dirty ears of every spectator.

He rolled another *cigarro*.

At ten minutes until twelve Christmas morning, keys rattled in the lock of the rebel's cell. The turnkey and four armed guards greeted him silently with hard swarthy faces and marched him, walking straight, between them to the courtyard—scene of other deaths, while lizards played

among the bullet holes in the sun-soaked walls.

It seemed carnival day outside with peddlers, the vendors of fresh vegetables and fruits, the washerwomen with their baskets, and the morbid, motly crowd of citizens, stopped their activities long enough to watch the holiday event below. Only the tense figure approaching the furthestmost wall marred the fiesta picture. He was the blood-spot on the string of pearls. Color splashed the enclosure. Bright eyes watched his steps—taking him unfalteringly toward the wall. He noticed the lizards scampering out of sight as he approached. He noticed the dents in the stone blocks, evidences of former and similar tragedies. It was then that Don Arnulfo laughed—his terrible mocking laugh. Something akin to a shudder ran through the crowd. Even in the face of certain death the great rebel would laugh!

Suddenly the doomed man picked out the figure of General de las Esquinas who had come to see the festival, lounging against a tree with a small group of officials. His beady little black eyes peered at his victim through folds of greasy fat. His teeth showed beneath a straggling mustache. Don Arnulfo halted in his tracks and stared at him. The guards behind prodded with the muzzles of their muskets. He moved on and took his place before the stone wall. Utter silence fell over the crowd. Even the children seemed to sense what was about to transpire. The firing squad moved into place before him and was halted within twenty paces of the erect figure. The brisk little lieutenant raised his saber.

Don Arnulfo's hand came slowly from behind his back. He bored his glance into the eyes of the general, who had approached, better to enjoy the spectacle of blood. The hungry fingers of the prisoner's hands clenched themselves. The mocking laugh rang out. The saber fell once, twice and thrice and the rifles spat.

The figure against the dull wall jerked as eight leaden balls smacked into his breast. His lips peeled back from his teeth. He grinned, and instead of crumpling to the ground he began to laugh—a laugh which ended in a gurgle as blood trickled from his mouth. Gathering himself, he stalked toward the general. That person opened his mouth once and closed it again—astonished. The executed rebel halted square in front of him, raised his hands and sank his fingers deep, deep into the commanding officer's throat, then slumped to the pavement, dragging his victim with him.

The lieutenant shouted. Women shrieked. Sabers slashed at those rigid hands. Rifle butts smashed out the rebel's brains. The general stiffened, gave a last spasmodic jerk throughout, and lay still. Don Arnulfo the terrible had made good his boast. He had garroted the enemy before the sun had set on Jesus' birthday. The stiffened fingers had to be pried loose.

Lizards played among the bullet holes in the wall as the sun warmed the mutilated corpse lying in the grim courtyard. Cathedral bells clanged joyously in Mexico City as the dusk came down.

There was no learned physician in all the capital that night who did not tell officials that eight bullets through the heart of a man will cause his death—at once. Still . . . *Quien sabe?* Mexico is a strange land, sometimes.



## Astrological DAILY GUIDE for December

By Haasan Osiris

1. An adverse day. Be careful.
2. Same as yesterday. Avoid ill-health.
3. Same as yesterday.
4. A unfavorable day. Remain at home except for attending church.
5. A favorable day for social affairs and courtship, but postpone important business deals.
6. Avoid arguments. An unfortunate day.
7. Avoid losses, accidents, quarrels, and delays.
8. Same as yesterday.
9. Same as yesterday.
10. Same as yesterday.
11. A favorable day for usual Sunday activities.
12. Avoid changes, travels, important deals, etc.
13. Good only for usual business affairs.
14. Avoid quarrels. Sell, but do not buy. Be optimistic.
15. Deal with women. Good for courtship. Favors domestic affairs.
16. Good for usual routine work only.
17. Complete things of long standing.
18. Good only for usual Sunday affairs.
19. Good for courtship and asking favors from opposite sex.
20. Same as yesterday.
21. Avoid dealing with strangers. Favorable for traveling.
22. Avoid disputes and domestic inharmony.
23. Deal with lawyers. Sign important papers.
24. An adverse day. Plan nothing new.
25. Good for usual holiday affairs. Rest or recreate and attend religious services or amusements.
26. Correspond. Travel. Ask favors. Grant favors.
27. Adverse influences operate. Be cautious.
28. Mingle with friends. Grant favors. Favorable for domestic affairs.
29. Mostly adverse aspects operate. Be careful.
30. An active day. Push business and seek favors from others.
31. Do good to others. Keep cheerful. Avoid accidents in celebrations. A Happy New Year to my readers.

## MY STARS--WHAT THEY TELL ME

Common Faults of the Zodiacal Signs

By Haasan Osiris

A RECENT letter to this writer says: "There is a little bit of bad in the best of us and a little bit of good in the worst of us. Why not print a list of faults for each sign so that we who desire to improve our character may do so?"

This is a worthy suggestion and I am glad to grant this request, believing that others may benefit by it also. Some people may have conquered their outstanding faults, and others are uncertain as to which faults are holding them down the ladder of success. The following list is compiled from an average of horoscopes under the various signs.

### Aries

Usually interfere in other people's business.

Combative and critical.

Delight in self-praise and like to talk about themselves a great deal.

Become angry if told of their faults.

Often jealous and envious of others.

Like to do big things but rather have others look after the details.

Too theoretical and lack practical ideas.

### Taurus

Stubborn and independent.

Do not like criticism.

Believe they are always right.

Must be managed diplomatically lest they think you are taking advantage of them.

Usually act hastily, but cannot be hurried into action by others.

Often falsely humorous.

Do not have enough patience.

### Gemini

Restless and nervous.

Hand and feet never quiet. Must either be riding, walking or rocking constantly.

Detest set rules and regulations.

Would rather rule the Universe than obey its laws.

Give up to adversities too easily, rather than continue to fight and win.

Too changeable in affections.

### Cancer

Too fond of notoriety.

Always trying to "edge" out of difficulties.

Subject to melancholia.

Lack concentration.

Long too much for more fertile fields than their own.

Have insufficient self-confidence.

### Leo

Often consider themselves right but the world is wrong.

Irritable temper and liable to become brutal under its influence.

Can see faults in others better than their own.

Too hasty in detail work.

Love to give advice which is often unwelcome by others.

Fickle in love affairs.

### Virgo

Delight in boasting of ancestry.

Pass up many opportunities and helpful friendships by catering too much to the rich or well-to-do.

Do not like to be ordered about nor criticised.

Too impatient for success.

Have good judgment but often attempt to do the wrong thing at the right time.

### Libra

Worry most over trivial affairs.

Lack "stick-to-it-iveness" in occupation.

Change residence too often.

Lack clear reasoning powers.

Liable to act upon impulse too often.

Get-rich-quick schemes appeal to them too much.

### Scorpio

Often say sarcastic things.

Appear openly cold-natured and unfriendly.

Hard to understand on account of too much independence and conventionality.

Given to excessive fault-finding.

Mostly mis-trustful of everyone.

### Sagittarius

Too frank, blunt and plain-spoken.

Allow associates to impose upon them too often.

Expect too much praise for their work.

Become excited over minor things.

Jump at conclusions too easily.

Like to be the "whole show" in entertaining.

Jealous of competition.

### Capricorn

Too easily discouraged.

Lack practical judgment and decision.

Too generous with money or property.

Rather suffer than stand up and fight for their rights.

Allow others to take advantage of them too much.

Place their affections too easily.

Like to follow the path of least resistance.

(Continued on page 19)



## LISTENING IN ON W-O-R-L-D

News Notes of Interest to Occultists

### Photograph Radio Waves From Brain

Paris.—Prof. Ferdinando Cazzamali of the University of Milan who two years ago asserted that the human brain emits radio waves, now claims to have secured photographic records of these emanations.

In a paper describing his experiments he wrote that, in order to make his studies more complete he had constructed an apparatus containing a sensitized plate.

Subjects in a state of hypnosis were placed, one after the other, in a room with this apparatus, and later it was found that the sensitized plates were marked with lines and blotches.

These markings, the professor contended, correspond to the thoughts of the subjects.

At the extremely low wave length of from four to ten meters, he claimed to have heard sounds which he was satisfied came from the brain. The sounds were similar to wireless signals, he said, but were often accentuated until they resembled whistling.

Photographs of what he described as "spirit thumb prints" were thrown upon screen by Malcolm Bird of New York. The thumb prints, photographed, Bird said, were found identical with the thumb print of the medium's father who had died 15 years previously.

### Society Woman Builds House for Sun Worship

It is a case of "don't throw stones" at the glass house which Mrs. Word Leigh is building for herself at Nyack, N. Y., so that she can worship the sun. Mrs. Leigh is seeking absolute relaxation in the life-giving rays of the sun, and this is her religion, she says.

While Mrs. Leigh is a confessed sun worshipper, she has been obliged, she says, to protect her horse's legs from the hot rays and insects by making the mare long trousers.

Mrs. Leigh wears what she calls "sun hose" made of netting. These are to allow the full benefit of the sun's rays to strike her legs. She never hides her rich auburn tresses from the sun, wearing a hat that is open at the top.

"Nyack will be a better place, morally and mentally, after I begin sun-worshipping in earnest," Mrs. Leigh declares. "I am building my own home of glass so that I can always get the sun's rays, and if others care to worship with me they may do so."

Mrs. Leigh is building her glass house along the banks of the Hudson

River, where she hopes to be able to worship the sun all day long, from sunrise to sunset, and to watch the rippling waters of the river, unconcerned by the cares of the world.

### Famous Maltzan Pearls Turn Yellow

Militsch, Silesia.—The casket holding the Maltzan pearls which legend says came to the family by supernatural means and are said to change color whenever a death in the family occurs, was opened recently in consequence of the death of Baron Ago von Maltzan. It was found all the pearls had turned a yellowish tinge instead of only one pearl becoming discolored as hitherto has been reported to have happened whenever a member of the family died. The family now has decided to keep the famous heirloom locked up permanently and not to inspect them hereafter.

### Sees Universal Leisure "When Atom Is Split"

London.—In half a century or so hardly anyone will have any work to do, says Dr. Percy Buck, professor of music in the University of London.

"In 50 years from now every human being will have a vast amount of leisure on his hands," explained Dr. Buck to the university teachers.

"If once the atom is split—and that is bound to happen in a certain number of years—there will be no need for coal, gas, electric light, steam or anything else like that. Think of it! We will be able to run a train from London to Edinburgh for half a penny and to light the whole of London or New York for less than one single penny."

### Fake Fakir Reaps Harvest in Bombay

A pseudo "holy man" at Bombay, India, is engaging the attention of the Bombay police. The simple faith of the Indian native enables him to reap a rich harvest.

Posing as a religious mendicant endowed with a gift of magic, he claims to have been given power by the goddess of good fortune that enables him to turn honey into gold.

Visiting native houses, he induces the women to make a present of their jewelry to the goddess, and in return presents them with a pot of honey. This pot, he tells them, must be placed under the doorstep and after two days it would be found that the honey would be turned to gold, and on top of the gold the family jewelry, returned by the goddess.

## ARE YOU INTERESTED IN YOUR FORMER OR

## FUTURE LIFE

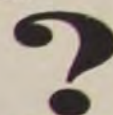
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## Spiritual Significance of Freemasonry

By SILAS H. SHEPHERD (Continued from page 6)

English lodges call it the Volume of the Sacred Law, and Mackey, in his use of it as a Landmark, calls it the Book of the Law, because he says it is not absolutely required that everywhere in the Old and New Testaments shall be used. "Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in God and what necessarily results from that belief. The Book of the Law is to the speculative Mason his spiritual Trestle-board; without this he cannot labor; whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual Trestle-board, and must ever be before him in his hours of speculative labor, to be the rule and guide of his conduct."

These quotations from the monitorial parts of the verbal ritual are only helpful hints at the possibilities that lie hidden in the symbol and allegories. These are only hidden from those who fail to follow up their expressed "desire for knowledge" with the necessary industry and zeal to acquire it. Nothing in Freemasonry is ever hidden from those who are worthy and properly prepared. Our hearts and souls are the soil in which the seed must germinate. Not only must we be industrious as physical and intellectual beings but we must be industrious spiritually if we

are to "divest our minds and consciences of the vices and superfluities of life, thereby fitting us as living stones for that spiritual building, that house not made with hands, eternal in the heavens."

We find three principal systems of symbolism in Freemasonry. First, the building of a spiritual Temple by the use of symbolic tools. Just as surely as the operative workman can erect a temporal structure by the tools and implements of architecture, so we can erect a beautiful Temple of Character if we will use the tools of our speculative science as we are taught. No great cathedral was quickly built, neither can we expect to erect within ourselves a perfect character without long continued and persistent effort. By the constant practice of the one tenet of Brotherly Love, we may make daily progress. Brotherly Love is not only a beautiful ideal, but an actual fact in nature. It is our failure to live in conformity to it that causes most of the discord and confusion in the world. We profess to believe in it. We profess to regard the whole human species as one family. Unless we practice it we are failing to practice Freemasonry. By their fruit shall ye know them.

The search for the lost word. The quest of the Holy Grail. The endless search for truth and light which never

ceases from the cradle to the grave. The symbolism of the lost word has taught countless Masons the usefulness of searching for the Truth. God's Infinite Truth is not comprehensible to our finite minds. As we prepare ourselves by soul development we receive as much as we deserve.

Lastly, Freemasonry teaches by an allegory of unsurpassed beauty the great lesson that our bodies are but the temporary shelter of our soul, and after passing through the experiences necessary the dust returns to its Mother Earth and the soul returns unto God who gave it.

"It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness, shining as a solitary beacon in all the surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the Third Degree of Masonry."

It is in the light of this teaching that the Master Mason, raised to the eminence of that "Sublime Degree" can look back on the Charges he received as an Entered Apprentice. Then, the precepts of the Moral Law were symbolically expounded by authority; now, in the further light afforded him, he sees the reason for what before he took on trust, and is thereby fitted to guide others in his turn.

## Figuring Out Sherlock

By ELAINE WILLIAMS

(Continued from page 7)

ended everything. We have the evidence of the progress Sir Arthur has made by knowing that he is certainly no longer a materialist. No No. 5 can stand still and hold on to old ideas. Opinions may change many times and those who are not growing as fast as the number 5 people, cannot understand the restlessness or seeming dissatisfaction with whatever seems sufficient or plausible. It is the development of the one and the slow progress of the other. So Sir Conan Doyle changed his opinion. Materialism was NOT the thing. He said "It is because of materialism with all of its corruptions reigned upon the earth, that the war broke out in 1914. The shock of the war was destined to awaken in us, an intellectual and moral fervor. Christ was endowed with an intense psychic power. Religions today are worn out. Christianity is wavering. Spiritism can pour new life into enfeebled Christianity. The various phenomena, that is, materializations, levitations, automatic writings, and the rest of them are nothing but signals to catch your attention. To make spiritualism consist of whirling

tables is childish."

Sir Arthur said Spiritualism is making most progress among the French. He has seen his own mother and son in the forms of the spirit, so he agreed with his wife to devote all his intellectual activities to the struggle against materialism.

Now we will consider the purpose as Numerology shows the life of Sir Arthur. The first 24 years he was influenced by the month of his birth, which is May, or number 5, and we know he became a doctor when he was 23. But we would not expect him to continue, unless the next cycle had the medical influence, but it did not.

At 24 he left the No. 5 influence and went to the governing number, 22. That number is the birth day, while the 5 is the birth month. This 22 now controlled him until he was about 45. It was a very extreme number to live under, especially with his combination in the name. When one reaches a 22 cycle there are of course, according to the law of opposites, a constructive and a destructive side. The constructive person is living at his highest and will be

exalted in mastership to great success through the assistance of this great voltage of electricity that surrounds him. If he is destructive or has not sought out the laws of life, he may reach a point of extreme physical or mental trouble. This cycle oftentimes brings trouble with the feet and limbs, even with those who are developing. It was when the writer of Sherlock Holmes was 32 that he brought forth that great detective story. It was in a 1 year, 1891, just when the 22 cycle had gotten a good start.

After about 45 the influence is that of the year of birth, and this influence is 5 the same as the birth month. At the age of 45, Sir Arthur made better contact with the commercial world, and gained mental freedom in psychical affairs. It is plainly evident that the experiences of Sir Arthur are varied with a life of many many interests.

A very important year was 1900 when it appears he expressed himself in practical, physical lines, no doubt a public expression of talent. Since 1920 he has been developing subjectively on the emotional plane. In 1927 he took



on the expression of ideas and advancement intellectually. This is an important year for him too. A beginning year because it vibrates No. 1. The inner urge of Sir Arthur is to give something of benefit to the universe, and as we find in his path of life 22-1-5, it is his job to be the co-operative master and pioneer of some individualistic creation that can be expressed universally.

It is interesting to see that the same Ideality vibration is attached to the name Sherlock Holmes as belongs to Arthur Conan Doyle. It is 11-11-22.

It is always the combination of numbers that causes friction and failure, or success and harmony, therefore many persons require an adjustment of the signature in order to change conditions. But Sir Conan Doyle can sign his name any way as, A. Conan Doyle, Arthur C. Doyle or any way he desires, and he does not get out of the zone which forces him on to the success that was laid out for him at birth.

The name Arthur itself equals number 5. This name controlling with the birth month, the first 24 years was life experience. Interests in various things, seeking for the bigger and better. The name Conan vibrates 2 which is a collection of experiences and knowledge through associations, and of course we understand that these experiences were collected through his associations with spirits. Doyle equals number 7, which means further development within of psychical and mystical matters.

We can look forward to a change in the mental attitude of Sir Arthur Conan Doyle in 1929. He will come forth and express himself undoubtedly about a creation of 1927 for which he will gather material in 1928 and acquaint us with in 1929.

## My Stars Tell Me

(Continued from page 16)

### Aquarius

Waste too much time in conversation.

Are unwisely timid in some things.

Too easily influenced to their detriment.

Subject to moods of despondency.

When ill are nervous and irritable and demand too much attention or sympathy.

Constantly seek advice, but seldom heed it.

### Pisces

Would like to become domineering giants.

Too strong in their own beliefs, and difficult to convince when wrong.

Too eager for revenge upon enemies.

Will not try to be agreeable and expect others to accept them as they are and make allowances for their shortcomings.

Fickle in love and domestic affairs.

# THE MYSTERY OF "CRC" REVEALED! ROSI-CRUCIAN MYSTICISM EXPLAINED



THE ANCIENT PORTRAIT OF "CRC"

## Here are the Strange Facts

### Does He Still Live?

For several centuries students of Mysticism have asked the same question—"Does 'CRC' still live?" It is known that he lived in Egypt in the pre-Christian period and returned there again in 1290 A.D. He reappeared in Germany in 1604 and was in America long before the Revolution. So say the mystical traditions of many lands. Is he still carrying on the Great Work which a million of the world's illuminated thinkers have found to be the most marvelous instruction for man's evolution?

### Who Was 'CRC'?

He was known in Germany as "Christian Rosenkreutz." But "Christian Rosy Cross" was the name he assumed because he was the reincarnation of the Egyptian founder of the "Rosy Cross"—the oldest body of mystics the world has ever known. They were called Rosicrucians and the Rosy Cross was their ancient symbol.

### The Discovery of His Body

In 1604 the representatives of Sir Francis Bacon (writer of the Shakespeare Plays) opened a strange vault and tomb in Cassel, Germany, and there found the body of the real "CRC" in perfect condition as though asleep for the past hundreds of years. Was there a soul asleep in this body? Only the private records of the Rosicrucians contain the astounding facts which scientists and real mystics conceal from the idle curious. It was one of the principles of the Rosicrucians to keep their bodies well preserved against disease and old age. Their secret method has never been given to those outside the Rosicrucian Fraternity.

### Rare Manuscript Found

In the tomb with his body were found the rare manuscripts of the ancient Mystic Rosicrucians containing the laws and secrets of the Magi of the Orient.

These manuscripts passed into the hands of Sir Francis Bacon and other Rosicrucians in Germany, France and England, and the Fraternity of Rosicrucians—the Order Rosae Crucis—was re-established throughout the world under the direction of "CRC" for the

eleventh time at least. Europe has never forgotten the power and influence of the Rosicrucian Order.

### Secrets Preserved

Today the Fraternity of Rosicrucians continues as an exclusive secret, mighty organization in all lands, inviting the FEW worthy seekers and students of nature's higher laws to share the guarded knowledge of the Rosicrucians. They never published any books—for the true knowledge of the Magi and Essenes as well as the secrets of the Rosy Cross would fade from print if ever put into type for public sale.

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## The Real Rosicrucians

By FRANZ HARTMANN

(Continued from page 13)

There is, perhaps, very rarely a fable or work of fiction invented which is not based upon some fact, however disconnected such facts may be with the subject. A work, entitled *Sphinx Rosacea*, printed in 1618, makes it appear very plausible that the writer of the *Fama Fraternitatis*, in inventing the story of Christian Rosencreutz, and his three brothers, whose number was afterwards increased by four more, had certain originals in his mind, which served as prototypes to construct his story. The author of that *Sphinx* says that the idea of forming such a society for the general reformation of mankind arose from the success of Luther's Reformation; that the knight, Christian Rosencreutz, was, in reality, no other person than a certain Andreas von Carolstadt, an adventurer, who had traveled a great deal, but never had been in Palestine. He made himself so obnoxious to the clergy of his time, whom he desired to reform, that they, after his death, put the following Epitaph upon his grave: Carolstadius Pestis Ecclesiae venonissima, tandem a Diabolo occisus est. This means: "Here lies Carolstadt, who was a poisonous plague to the Church until the devil killed him at last." The three supposed associates of Rosencreutz were the friends of Carolstadt, the reformer Zwingli, Oecolompadius, and Bucerus, and the four others, who were supposed to have been added afterwards, were probably Nicolaus Pargus, Marcus Stubner, Martin Cellurius, and, finally, Thomas Munster, all of which persons were more or less known on account of their desire to aid in reforming the Church.

As the people became infatuated with the idea of becoming Rosicrucians, and no real society of Adepts could be found, they organized Rosicrucian societies without any real Adepts, and thus a great many so-called Rosicrucian societies came into existence. There was one such society founded by Christian Rose in 1622, having head centres in the Hague, Amsterdam, Nuremberg, Mantua, Venice, Hamburg, Dantzic and Erfurt. They used to dress in black, and wore at their meetings blue ribbons with a golden wreath and a rose. As a sign of recognition the brothers wore a black silk cord in the top button hole. This ornament was given to the neophytes after they had promised under oath to be strangled by such a cord rather than reveal the secrets which they were supposed to possess. They also had another sign, consisting of the "tonsure," such as is used today by the Roman Catholic clergy, meaning a small round shaven spot on the top of the head, originating probably from the custom

of the Buddhist priests, who shave their whole head. Hence many of them wore a wig, in order not to be recognized as belonging to the brotherhood. They led a very quiet life, and were devout people. On all high festivals, very early at sunrise they would leave their

### What the Shepherd Psalm Means to Me

THIS is what the 23rd Psalm says to me, translated into New Thought language:

1. I seek after goodness, ignoring all else, therefore I shall not want for any good thing.
2. My life is filled with abundance. My life is filled with Peace.
3. My consciousness is bathed in unseen beauty. Love causes me to do right for the joy of loving the right.
4. When death is near it cannot frighten me for I know that Love is stronger than Death.
5. Love places me upon a pinnacle of Faith in the presence of fear. Love multiplies my abundance until I have more than I can use.
6. I know that Love and Kindness shall follow me wherever I go and I shall dwell with the assurance of Security and Peace in my heart forever.

This is the reason why I do not see a man with a lamb in his arms when I repeat "The Lord is my Shepherd." Many people have told me in all honesty that this is what they see. But I see a simple picture of Marion seeking for the good in everything and everybody, and ignoring all else. I try to keep similar pictures before my mind's eye at all times.

—Marion B. Shoen in *October Nautilus*.

residence, and go out through the gate of the town facing the east. When another one of them appeared, or when they met at other places, one would say: Ave Frater! to which the other would answer, Rosae et Aureae; then the first one said Crucis, then both together said: Benedictus Deus Dominus noster, qui nobis dedit Signum! They also had for the sake of legitimation a large document, to which the Emperor affixed the great seal.\*

There was another "Rosicrucian society," formed at Paris in the year 1660 by an apothecary named Jacob Rose. This society was dissolved in 1674, in consequence of the notorious case of wholesale poisoning by the ill-reputed Marquise de Brinvillier.

Whether or not there ever were any

real Adepts and genuine Alchemists among the members of these Rosicrucian societies, we are, of course, not in a position to affirm. We are satisfied to know that Adepts do exist and that Alchemy is a fact; but whether they had anything to do with these orders we do not know, nor do we care about it, as it is now of no consequence whatever. All that we know for certain in regard to this matter is, that there existed at that time persons in possession of an extraordinary amount of occult knowledge, as is shown by the books they have left; but whether these persons belonged or did not belong to any organized society, is absolutely useless to know.

During the life of Theophrastus Paracelsus, he was the intellectual centre to which Alchemists, Occultists, Mystics, Reformers and Rosicrucians were attracted, but there is no indication that he was a member of any society of men calling themselves "Rosicrucians." There is, likewise, no indication that after the time of Paracelsus any organized Society of true Adepts, calling themselves "Rosicrucian Society," ever existed. Some of the greatest minds of that age were engaged in occult research, and were naturally attracted together by the bonds of sympathy; but however much they may have been united in the spirit (in the temple of the Holy Ghost), there is no indication that they had an organized society on the external plane, nor would any real Adepts need any other but spiritual signs of recognition.

A book printed in 1714, and written by Sinecurs Renatus, contains the remarkable information that some years ago the Masters of the Rosicrucians had gone to India, and that none of them at present remained in Europe. This is not at all improbable; for the moral atmosphere of Europe is at the present time not very congenial for spiritual development, nor very inviting to those who, while progressing on the Path of Light, are reincarnating in physical forms.

As all researches after a real Rosicrucian society consisting of genuine Adepts were naturally fruitless, the excitement caused by the *Fama fraternitatis* gradually ceased, and there was not much said or written about them until between the years 1756 and 1768, when a new degree of Freemasonry came into existence, called the "Rosicrucian Knights," or the order of Rose-croix, or the Knights of the Eagle and Pelican; but we should in vain search among these Knights for any genuine Adept, or even for anyone possessed of occult knowledge or power; for as our modern churches have lost the key

(Continued on page 22)

\*Extracted from the "Sphinx," Vol. I., No. 1.



# The Phantom Ship of the Sea

Reprinted from "Two-Worlds"

ANOTHER legend of a phantom ship may be in the making, even in our own day. Not long ago a cable from England told of the Norwegian steamer Raa, abandoned by the crew after a collision, still plowing on in the fog of the English channel. The chances are that some lookout, sighting the derelict hulk in the moonlight, and seeing no sign of life on board, would think of the Flying Dutchman.

Thus so, by word of mouth, says the New York Times, has many a tale of ghost ships started. Every coast has its own story of a ship that sailed away, never to return, or of a vessel mysteriously appearing for a brief time, only to vanish like a cloud. The American seaboard is no exception. Along New England tales of lost ships are heard to this day. Longfellow, in "The Ship of the Dead," told of a vessel that sailed, full-rigged, from New Haven in 1647 and was never again reported except as a vanishing ghost. Whittier sang of the schooner Breeze, which became a phantom of the waters, and of the spectre ship of Salem, "with dead men in her shrouds." Other legends persist. Henry Hudson himself is said to visit occasionally his beloved Catskill haunts, while the Half Moon, with topsails showing silver in the night, drifts down the river.

In the town of Medford, Mass., a dark legend harking back to the days of the Spanish Main is told. When pirates still roamed the seas in search of plunder, runs this tale, a little ship laden with gold left Medford bound for the West Indies. When she had been a few days at sea the wind fell. Food and water dwindled, and finally all hands perished. Shortly afterward a buccaneer found the craft. He lightly lashed the captive to his own vessel and was the first to jump aboard. No sooner had he done so than a stiff wind whipped up, breaking the line and driving the ship of the dead away. In the gathering gloom it was impossible for the pirate ship to close with the lightless vessel. Alone on board with no escape in sight, the pirate captain went mad and was condemned to cruise the Caribbean in command of his valuable but gruesome prize. Greed for gold and other treasure often figures in these stories, which, as time goes by, are usually interwoven with other realistic details.

Mariners conjure up all sorts of ill omens from the sight of a ghost ship. Woe to the vessel that cuts across its path. Death or hurricane is sure to follow.

The mystery of the American collier Cyclops, whose disappearance during the world war was never explained, is rapidly gathering legendary proportions—in the shape of much imaginary data—among our seamen.

Few reports of sighting a spectre ship are as well attested as is that given in "The Cruise of the Bacchante," compiled from private journals of Prince Albert Victor and the Prince of Wales (now King George), who served as midshipmen on H. M. S. Bacchante's voyages between 1879 and 1882.

An entry of July 11, 1881, tells of a strange red light as of a phantom ship all aglow, in the midst of which light the masts, spars and sails of a brig 200 yards distant stood out in strong relief as she came up on the port bow. Thirteen persons saw it, according to the report; and, of course, bad luck followed. The lookout man who first sighted the light fell from the foretop-mast and, in the language of the log entry, "was smashed to atoms."

At first it was thought that the Bacchante had come across the Flying Dutchman, but if so that exemplar of phantom ships was off her course. She belongs around the Cape of Good Hope, not off Cape Horn. Of the many variants of her cumulative story the one most generally accepted is that Capt. Vanderdecken, striking unfavorable elements off the Cape of Good Hope in 1806, swore that he would round the cape in spite of God and the devil.

A plague broke out among the crew. Vainly Vanderdecken attempted to approach shore. Everywhere he went ports were closed to his ill-fated craft, which is still supposed to wander about like an apparition, doomed to be sea-tossed forever and never more to make port. Disaster stalks all those who behold her.

The story of the Flying Dutchman served as a spark to many imagination. One of Wagner's operas is founded on it. Short story writers have used it as a theme. Capt. Marryat, in "The Phantom Ship," essayed a sequel to it, in which he tells of Philip Vanderdecken's father.



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## The Real Rosicrucians

By FRANZ HARTMANN

(Continued from page 20)

to the mysteries which were once entrusted to their guardianship, and have degenerated into places for social gatherings and religious pastime so our modern Masons have long ago lost the Word, and will not find it again unless they dive below the surface of external ceremonies and seek for it in their own hearts.

The most important books written during the time of the Rosicrucian controversy were the following:

I. Books Written in Favor of the Rosicrucians: (Titles translated from the German.)

Fama Fraternitatis, or the discovery of the laudable Order of the Rosy Cross.—Anonym., Frankfurt, 1615.

Confessio, or Confession of the Fraternity of the Rosy Cross.—Anonym., Frankfurt, 1615.

Opinion regarding to laudable Order of the Rosy Cross, by Adam Bruxius, M.D., 1616.

Message to the Philosophical Fraternity of the Rosy Cross, by Valentin Tschirnnessus, Goerlitz.

Thesaurus Fidei, or warning to the novices of the Fraternity of the Rosy Cross, 1619.

Fons Gratiae, by Trenaues Agnostus, C.W., 1619.

Raptus Philosophicus, or Philosophical Revelations for the Fraternity of the R. C., 1619, by Rhodophilus Stanphorus.

Silentium Post Clamores. An apology resp. Defence, by R. M. F., 1617.

Frater Crusic Rosacae, or What kind of people are the Rosicrucians? By M. A. O. F. W., 1617.

Speculum Constantiae. Appeal to new members of the R. C. Society, by Trenaues Agnostus, C.W., 1618.

Themis Aurea. The Laws and Regulations of the laudable Fraternity of the R. C., by Michael Maier, Imp. Cons. Com. Eq. Ex., 1618.

Tintinabulum Sapnorum, or, The Discovery of the blessed Fraternity of the Order of the R. C., by Trenaues Agnostus, C.W., 1619.

Frater Non Frater. Admonitions to the disciples of the R. C., 1619.

Prodromus Rhodo-Stauroticus. Directions for the practice of Alchemy, 1620.

Colloquium Rhodo-Stauroticum. A discourse regarding the Fraternity of the R. C., 1621.

Rosencreutz Ch. Chemical Marriage, Anno 1459 ? (1781).

II Writings Inimical to the Rosicrucians.

Benevolent Advice regarding the Fama and Confessio of the R. C., by And. Libavius, M.D., P.C., Sae. Theolog. and Philosoph., 1616.

Sphinx Rosacea. Suspicions in regard to the mysteries of the R. C., by Christophorus Nigrinus Philomusus and Theologus, 1618.

The New Arabian and Moorish Fraternity, by Eusebius Christianus, a carrier of the wooden cross.

Speculum Ambitionis, or A Mirror for Ambition, in which may be seen how the Devil has brought all sorts of new orders into existence. A refutation of the doctrines of that new sect, called Rosicrucians, by Joh. Hintner, 1620.

Tomfoolery Discovered, or, Christian

Refutation of the so-called Brothers of the Rosy Cross, showing that these people are not of God, but of the Devil. A timely warning to all pious Christians. By Joh. Silvert Aegl, 1617.

The more important modern books on Rosicrucianism are: Semler's "Collections to the history of the Rosicrucians"; Bouterwek's "Origin of the R. C."; Murr, "The true origin of Rosicrucians and Freemasons"; Buhle, "Origin and history of the R. C."; Nicolai, "Remarks about the history of the Rosicrucians and Freemasons";

Herder, "An article in the German Mercury of March, 1782, and reprinted in Herder's Philosophy and History," vol. 15, p. 258; Arnold, "History of the churches and heretics," part ii, lib. xvii, cap. 18; Rossbach, "Joh. Valentin Andreae and his age," Berlin, 1819.

There are numerous books on Alchemy, Theosophy, and Occult Science, which have been written by people supposed to have been Rosicrucians; but they give no account of the history of the latter. The most prominent are the works of Theophrastus Paracelsus, Jacob Boehme, Cornelius Agrippa of Nettesheim; Robert Fludd's "Summum Bonum"; John Arndt, "Silentium Dei," and "The true Christendom"; Simon Studion, "Naometria"; Trenaues Philalethes, "Lumen de Lumina", and innumerable others, which may be drawn into this category; but perhaps the most interesting of all is an illustrated work which is now out of print, and has become very rare, entitled "The Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Century."

## An Autobiographical Sketch

G. MADDEN JONES

(Continued from page 9)

Tritely enough, I was born. Far back in the beginning of the nineteenth century, I saw the light—the glorious light of a fog-sodden, January sky over the edge of a bedraggled Texas town. I began to grow, since I insisted on living, and four years later displayed, one day, a stroke of ingenuity. (Lend ears, psychologists! Hearken, story tellers!) By means of a hammer, I helped construct the new house my father was building on a hill top in that same town. With a hammer, as I say, I drove a nail into a two-by-four—just drove it in. Didn't drive anything together at all. Thus I displayed how practical I was—and am.

Then for ten years, I battled with Indians among the bushes on the hillside, battled more realistically with a certain cousin of mine, and took great delight in drowning spiders out of their holes. At about six, I began to paint with watercolors, being inspired by the work of an aunt " " had just

returned from studying in Chicago. Somewhere back in those dark ages, I learned to read, a geography being my text; and at the age of seven, I pestered everyone on the hillside with talk about Galapagos, Viti Levu, Chiung-kiang, Kilimanjaro, Bolson de Mapimi, Chilpancingo, and heaven knows what else.

After fourteen years of such a life, my imaginary world moved elsewhere—I found myself swept with the trash of a nation: riff-raff from the army, riff-raff from everywhere, in that insane rush to the oilfields of Ranger and Hogtown in 1919. I worked—a roustabout, a newsboy—and finally, like everybody eventually did in Hogtown, I took the ptomaine poisoning.

A year later I was in New Mexico trying to cultivate two rows of beans, each of which was three hundred miles long. It didn't work. (I'm not trying to be funny.)

For five years I moved about in New

Mexico, finally graduating from high school at Fernandez de Taos. There I had a Mexican dance orchestra; there my interest in art revived, due to contact with the art colony, and I began to paint in oils; there, also, I worked a year and a day for Mme. Burritt Harwood, tending the exhibition in the Harwood Studio, and looking after the estate while she was in Paris. Then, since not once during that year and a day had we agreed, I resigned, sailing for other climes.

By way of the Mexican border, I came to Fayetteville in 1924, and entered the university, putting all my spare time in on art. After flunking half my work, the faculty decided I was in the wrong pew and made an instructor out of me.

Behold me, therefore, an instructor in Spanish, giving all the time I can to art, and expecting to go to New York to study in a year or two.



## CHAIRS AND SHERIFFS

THE electric chair is more terrible for the condemned to contemplate than the noose. And the modern device is less merciful to the executor as well as the victim.

With these convictions, impressions gained by a visit to the death chamber of the Indiana penitentiary at Michigan City, Sheriff Charles E. Graydon shuddered as he discussed his duty in the future in imposing the new mode for executions prescribed by recent legislation.

Use of the electric chair, however, may act as a greater deterrent to crime in Illinois since it is more to be feared than the rope, the sheriff believes.

"The gallows brings quick and clean death," Graydon described by comparison. "The electric chair brings slow and dirty death."

"A condemned prisoner's great suffering is not after the noose is placed around his neck nor after he is strapped into the electric chair," he said. "When this stage is reached, suffering has ended. There is little or no physical pain in the legal forms of imposing death. The terrible suffering is mental agony, contemplation. The man to be electrocuted must submit to having his head shaved. A trouser leg must be split for a metal plate to be attached to the bare shin.

"Then, once in the death chamber, the chair is an infernal looking machine with elaborate straps for holding the victim. A big switchboard is just as awful. And the fitting of a metal cap on the prisoner's head!

"In the Cook county jail, the condemned is led down an aisle of the jail and on to a gallows of the same floor level. He hardly knows he is standing on the trap before the shroud, hood and rope are fixed and he is dead, all in just a few seconds."

## Standing on the Threshold

(Continued from page 10)

that have passed beyond the portal gate have not recorded any future date. They are today recording with you. This moment is the last moment of their lives and the next moment will be the first. Come into the realization that it is the records of the past that you may read yours. Give a little thought to study each day; take five moments for meditation in the morning and in the evening. Make a record of your time and when perhaps a year has been recorded, look back over the records and count the steps of progress that you have made and realize that time is your greatest asset, for it brings understanding, wisdom and knowledge of life.

## THE CASE FOR AND AGAINST PSYCHICAL BELIEF



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## CHAIRS AND SHERIFFS

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## STUDY NUMEROLOGY

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## The Real Rosicrucians

By FRANZ HARTMANN

(Continued from page 20)

to the mysteries which were once entrusted to their guardianship, and have degenerated into places for social gatherings and religious pastime so our modern Masons have long ago lost the Word, and will not find it again unless they dive below the surface of external ceremonies and seek for it in their own hearts.

The most important books written during the time of the Rosicrucian controversy were the following:

I. Books Written in Favor of the Rosicrucians: (Titles translated from the German.)

Fama Fraternitatis, or the discovery of the laudable Order of the Rosy Cross.—Anonym., Frankfurt, 1615.

Confessio, or Confession of the Fraternity of the Rosy Cross.—Anonym., Frankfurt, 1615.

Opinion regarding the laudable Order of the Rosy Cross, by Adam Bruxius, M.D., 1616.

Message to the Philosophical Fraternity of the Rosy Cross, by Valentin Tschiernessus, Goerlitz.

Thesaurus Fidei, or warning to the novices of the Fraternity of the Rosy Cross, 1619.

Fons Gratiae, by Trenaues Agnostus, C.W., 1619.

Raptus Philosophicus, or Philosophical Revelations for the Fraternity of the R. C., 1619, by Rhodophilus Stan-sophorus.

Silentium Post Clamores. An apology resp. Defence, by R. M. F., 1617.

Frater Crusic Rosacae, or What kind of people are the Rosicrucians? By M. A. O. F. W., 1617.

Speculum Constantiae. Appeal to new members of the R. C. Society, by Trenaues Agnostus, C.W., 1618.

Themis Aurea. The Laws and Regulations of the laudable Fraternity of the R. C., by Michael Maier, Imp. Cons. Com. Eq. Ex., 1618.

Tintinabulum Sapnorum, or, The Discovery of the blessed Fraternity of the Order of the R. C., by Trenaues Agnostus, C.W., 1619.

Frater Non Frater. Admonitions to the disciples of the R. C., 1619.

Prodromus Rhodo-Stauroticus. Directions for the practice of Alchemy, 1620.

Colloquium Rhodo-Stauroticum. A discourse regarding the Fraternity of the R. C., 1621.

Rosencreutz Ch. Chemical Marriage, Anno 1459? (1781).

II Writings Inimical to the Rosicrucians.

Benevolent Advice regarding the Fama and Confessio of the R. C., by And. Libavius, M.D., P.C., Sae. Theolog. and Philosoph., 1616.

Sphinx Rosacea. Suspicions in regard to the mysteries of the R. C., by Christophorus Nigrinus Philomusus and Theologus, 1618.

The New Arabian and Moorish Fraternity, by Eusebius Christianus, a carrier of the wooden cross.

Speculum Ambitionis, or A Mirror for Ambition, in which may be seen how the Devil has brought all sorts of new orders into existence. A refutation of the doctrines of that new sect, called Rosicrucians, by Joh. Hintner, 1620.

Tomfoolery Discovered, or, Christian

Refutation of the so-called Brothers of the Rosy Cross, showing that these people are not of God, but of the Devil. A timely warning to all pious Christians. By Joh. Silvert Aegl, 1617.

The more important modern books on Rosicrucianism are: Semler's "Collections to the history of the Rosicrucians"; Bouterwek's "Origin of the R. C."; Murr, "The true origin of Rosicrucians and Freemasons"; Buhle, "Origin and history of the R. C."; Nicolai, "Remarks about the history of the Rosicrucians and Freemasons";

Herder, "An article in the German Mercury of March, 1782, and reprinted in Herder's Philosophy and History," vol. 15, p. 258; Arnold, "History of the churches and heretics," part ii, lib. xvii., cap. 18; Rossbach, "Joh. Valentin Andreae and his age," Berlin, 1819.

There are numerous books on Alchemy, Theosophy, and Occult Science, which have been written by people supposed to have been Rosicrucians; but they give no account of the history of the latter. The most prominent are the works of Theophrastus Paracelsus, Jacob Boehme, Cornelius Agrippa of Nettesheim; Robert Fludd's "Summum Bonum"; John Arndt, "Silentium Dei," and "The true Christendom"; Simon Studion, "Naometria"; Trenaues Philalethes, "Lumen de Lumina", and innumerable others, which may be drawn into this category; but perhaps the most interesting of all is an illustrated work which is now out of print, and has become very rare, entitled "The Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Century."

## An Autobiographical Sketch

G. MADDEN JONES

(Continued from page 9)

Tritely enough, I was born. Far back in the beginning of the nineteenth century, I saw the light—the glorious light of a fog-sodden, January sky over the edge of a bedraggled Texas town. I began to grow, since I insisted on living, and four years later displayed, one day, a stroke of ingenuity. (Lend ears, psychologists! Hearken, story tellers!) By means of a hammer, I helped construct the new house my father was building on a hill top in that same town. With a hammer, as I say, I drove a nail into a two-by-four—just drove it in. Didn't drive anything together at all. Thus I displayed how practical I was—and am.

Then for ten years, I battled with Indians among the bushes on the hillside, battled more realistically with a certain cousin of mine, and took great delight in drowning spiders out of their holes. At about six, I began to paint with watercolors, being inspired by the work of an aunt who had just

returned from studying in Chicago. Somewhere back in those dark ages, I learned to read, a geography being my text; and at the age of seven, I pestered everyone on the hillside with talk about Galapagos, Viti Levu, Chiung-kiang, Kilimanjaro, Bolson de Mapimi, Chilpancingo, and heaven knows what else.

After fourteen years of such a life, my imaginary world moved elsewhere—I found myself swept with the trash of a nation: riff-raff from the army, riff-raff from everywhere, in that insane rush to the oilfields of Ranger and Hogtown in 1919. I worked—a roustabout, a newsboy—and finally, like everybody eventually did in Hogtown, I took the ptomaine poisoning.

A year later I was in New Mexico trying to cultivate two rows of beans, each of which was three hundred miles long. It didn't work. (I'm not trying to be funny.)

For five years I moved about in New

Mexico, finally graduating from high school at Fernandez de Taos. There I had a Mexican dance orchestra; there my interest in art revived, due to contact with the art colony, and I began to paint in oils; there, also, I worked a year and a day for Mme. Burritt Harwood, tending the exhibition in the Harwood Studio, and looking after the estate while she was in Paris. Then, since not once during that year and a day had we agreed, I resigned, sailing for other climes.

By way of the Mexican border, I came to Fayetteville in 1924, and entered the university, putting all my spare time in on art. After flunking half my work, the faculty decided I was in the wrong pew and made an instructor out of me.

Behold me, therefore, an instructor in Spanish, giving all the time I can to art, and expecting to go to New York to study in a year or two.



## CHAIRS AND SHERIFFS

THE electric chair is more terrible for the condemned to contemplate than the noose. And the modern device is less merciful to the executor as well as the victim.

With these convictions, impressions gained by a visit to the death chamber of the Indiana penitentiary at Michigan City, Sheriff Charles E. Graydon shuddered as he discussed his duty in the future in imposing the new mode for executions prescribed by recent legislation.

Use of the electric chair, however, may act as a greater deterrent to crime in Illinois since it is more to be feared than the rope, the sheriff believes.

"The gallows brings quick and clean death," Graydon described by comparison. "The electric chair brings slow and dirty death."

"A condemned prisoner's great suffering is not after the noose is placed around his neck nor after he is strapped into the electric chair," he said. "When this stage is reached, suffering has ended. There is little or no physical pain in the legal forms of imposing death. The terrible suffering is mental agony, contemplation. The man to be electrocuted must submit to having his head shaved. A trouser leg must be split for a metal plate to be attached to the bare shin.

"Then, once in the death chamber, the chair is an infernal looking machine with elaborate straps for holding the victim. A big switchboard is just as awful. And the fitting of a metal cap on the prisoner's head!

"In the Cook county jail, the condemned is led down an aisle of the jail and on to a gallows of the same floor level. He hardly knows he is standing on the trap before the shroud, hood and rope are fixed and he is dead, all in just a few seconds."

## Standing on the Threshold

(Continued from page 10)

that have passed beyond the portal gate have not recorded any future date. They are today recording with you. This moment is the last moment of their lives and the next moment will be the first. Come into the realization that it is the records of the past that you may read yours. Give a little thought to study each day; take five moments for meditation in the morning and in the evening. Make a record of your time and when perhaps a year has been recorded, look back over the records and count the steps of progress that you have made and realize that time is your greatest asset, for it brings understanding, wisdom and knowledge of life.

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## Palmistry In Everyday Life The Four Telling Lines of the Hand

By D. V. JAMES

**T**HE palm of a hand without lines is as unthinkable as a continent without rivers.

On the normal palm four lines are most conspicuous. They are the Line of Life, the Line of Head, the Line of Heart, and the Line of Fate. Other lines may flow into or from them, may cross them, or even appear to cut them off, but cannot detract from their importance. These four great lines are to be sought for and examined first of all when studying lines.

The Amazon of the palm is the Line of Life. In its perfect state it completely encircles the base of the thumb (Mount Venus, in other words), without a break or hesitation. If you have such a Line of Life, you may consider yourself blessed, for according to tradition, you will live to a healthy and happy old age. However, do not despair if your Line of Life is short, for you may have other lines that are favorable and that will offset the tendency to a brief life. No sign in palmistry stands alone; every sign, good or bad, must be confirmed elsewhere in the hand before it can be accepted as indisputable.

Breaks in the Line of Life usually indicate illnesses. Thus, a Line of Life full of breaks at the beginning, that is, under the forefinger, betrays a sickly childhood. A Line of Life which frays out into a tassel as it approaches the wrist foretells the decline of vigor in later life.

To find the Line of the Head, we look in the middle of the hand. It begins between the thumb and forefinger, and ordinarily is joined with the Line of Life for a short distance. Where the Line of Head follows the Line of Life for more than about three-quarters of an inch, the subject is apt to be too cautious and not self-assertive enough. But in some hands, the Line of Head lies entirely separate from the Line of Life, and this denotes great self-confidence, and sometimes extreme rashness.

A Line of Head which slopes toward the wrist, that is, into the Mount of Luna, promises the gift of imagination, with perhaps psychic powers or talent in literature. A Line of Head which runs straight across the palm to the outer side gives calculation and a very practical turn of mind. The best Line of Head slopes just a little, to strike

a balance between the too practical and the too visionary types of intellect.

The Line of Heart lies in the upper part of the palm, close to the mounts. Once in a while a hand is found without a Line of Heart. In such a case it may be said that the Line of Head has arisen and crushed out the Line of Heart. Since the Line of Heart reflects the emotions of the heart, the subject without this line is likely to be headstrong and wanting in the finer feelings.

The good Line of Heart begins either on Mount Jupiter (under the forefinger) or between the forefinger and the middle finger, and continues clear and strong to the outer side of the palm.

A Line of Heart which is broken into several pieces is said to betray inconstancy in love. When it appears to be made in chains, there is an excess of affection which is showered on many persons. The chained Line of Heart also denotes a tendency to heart-disease.

The Line of Fate varies greatly in different hands, just as the life of each person varies. Sometimes this line starts from the Mount of Luna. This is considered a lucky sign, and is interpreted to mean that the subject will be fortunate in spite of numerous obstacles in his path. It is also said to mean that the success of the subject will be largely owing to the help and influence of one of the opposite sex.

Sometimes the Line of Fate springs upward from the Line of Life, which denotes that the subject is to achieve his ambitions through natural ability plus determined efforts on his part.

Very often the Line of Fate begins at the wrist-line, or the Bracelet, as it is called in Palmistry. When it starts thus, and rises straight to the Mount of Saturn unhindered by cuts, crosses, stars, and other signs, the life will be fortunate, but uneventful.

A Line of Fate that is much broken up and wavering naturally indicates a life of many ups and downs, either in health or in wealth. When it is twisted at the beginning, but straightens out as it rises on the palm, we may predict that early troubles will give way to good luck in later life. Branches springing upward from the Line of Fate indicate changes that have been made, or are yet to be made, for the better.



## NEWS OF PSYCHIC ACTIVITIES

Psychical Research, Spirit Philosophy and Phenomena

### Fees In Spiritism Called Work of Fraud

Paris, Oct. 1. — All professional "spirit mediums" claiming to be able to establish communication with the spirit world, for a fixed fee, on behalf of any person paying this fee to sit in at the medium's seances were repudiated and their claims branded as "rank frauds" in a manifesto drawn up and signed by the president, secretary, and four of the leading delegates of the Third International Congress for Psychical Research, at the Sorbonne.

This manifesto was signed by Charles Richet, president of the congress and professor of psychology at Sorbonne university; Carl Veet, Danish delegate, and secretary of the congress; Malcolm Bird, secretary of the American Society for Psychical Research; Harry Price, director of the London Laboratory for Psychical Research; Dr. Van Schrenck Notzing, of Munich; Dr. F. Cazzamall, professor psychiatrics at Milan university.

These psychiatric experts recognized teleplasm as a valid psychic phenomenon, produced by a genuine medium, for which they said science has not been able to find a natural cause. The experts, however, were not convinced of the absence of faking and trickery in the making of alleged spirit photographs, exhibited at an earlier session of the congress which purported to be the finger prints of Walter Stinson, deceased brother of "Medium Margery" of Boston, and stereoptographic slides showing the teleplasm hand of Stinson being invoked to make the alleged finger prints.

The authorities believe that the psychic power to foretell the future does not exist, and therefore that fortune tellers and clairvoyants attempting to tell more than persons' past are charlatans, although there are many known cases where accurate premonitions of future events have been recorded.

"There are not more than a dozen 'genuine mediums' in the world," the manifesto declared. "Of these, not more than three are in the United States and all of them are nonprofessional. None of these can furnish unlimited telephone service between the earth and the spirit realm. Their controls are unable to search throughout heaven and hell for any spirit personality with whom a particular seance sitter demands communication."

### Fear Can Kill Man Science Is Now Certain

Fear is sometimes so powerful that it stops the heart-beats and produces death. In the recent Japanese earthquake the relief parties found hundreds and hundreds of lifeless bodies along the road and in the fields without so much as a scratch from any fallen masonry or broken limb from a tree. Their hearts had stopped working when the earth rocked beneath their feet—literally killed by fear.

And the recent scientific discoveries now explain why we fall dead in an earthquake, although no physical damage has been done us, or faint or even die at the sight of a child crushed beneath a speeding automobile when we ourselves are perfectly safe. It has been learned how it is that we run about aimlessly, losing all control over our faculties when we are obsessed by fear. And science now knows the reason why these supreme physical changes take place in our body which makes our hair stand on end, sometimes turn the hair gray in a night, send a shiver down our spine and cover our body with goose flesh.

The recent investigations which give us an insight into the cause of all the fears that beset mankind, were made by Dr. G. Stanley Hall, of Clark university, who is one of the foremost psychologists in America. He has set down the results of his studies and experiments in the American Journal of psychology.

Fear, according to Dr. Hall, came into the world with the dawn of life, and man as well as every other creature has inherited it down through all ages of his existence.

### Tune In! Psychic Radio Wave Found

Paris.—The "psychic radiogram" is the latest achievement in the field of science, Dr. F. Cazzanalli, professor of psychiatry and neurology at the University of Milan, has announced he has been able to record psychic waves on photographic strips, showing the correlation between psychic phenomena and radio magnetic activity. Dr. Cazzanalli declared there is sufficient proof to show a similarity between thought wave transmission and radio waves.

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# The Business of Being A Sensitive

By LE BAM

NOTHING is worth a "tinker's dam" if it cannot be used in the livable work-a-day world. Dynamic language—but true; it is ours to accept or refuse, not only ideas we shall give to the world, but which path we shall choose; we are thus ever arbiters of our fate, though the wisdom of our choice today may appear foolish on the morrow.

### What does it mean to be a sensitive?

It means that a process of chemicalization has gone forward in the brain's functioning and in the body cells similar to that of sensitizing an ordinary plate of glass in photography, so that it becomes reactive to light. We may have inadvertently come into this state; or arrived by the slow road of meditation and striving, taking months to accomplish it. When one is a sensitive it indicates that the food elements containing a great deal of sulphur and lime are present, creating a phosphoric emanation, increasing mental activity, more often a psychical condition in certain portions of the brain. Webster outlines these thirty-five different sections under "Phrenology." The natural reaction of this is that the senses of hearing, tasting, seeing, and feeling become positively acute.

Being a sensitive is a natural condition, and is becoming more general every day; for no longer is a sensitive looked upon as a queer isolated person. There are more sensitives today than ever, and we do not have to hide our light (understanding) under a bushel. Why? Because, the marvelous new Aquarian age is dawning, bringing a higher rate of vibration which shall cause to appear a higher, more perfect expression of the God-man. There will be a period of adjustment. Are we less than the fish who finding himself in his new home of icy waters, grows fur for his own well being? Now that we have become sensitives, which is a step up on the lower rung of the ladder of progress, we find ourselves in a strange uncharted world where every experience will be different from that of another individual. For being a sensitive not only brings in its wake, obligations, but dangers, and untold beauties and joys. It brings obligations because having become awakened, we are responsible, and held accountable for every act, and every word; dangers, because the pressure of the world will be strong, and evil minds, called the powers of darkness, will throw everything in our way to impede our progress. Why be impatient if it takes

more than one span of life to accomplish this?

There are myriads of expressions of being a sensitive. Automatic writing, seeing and being able to read the thoughts of others (which is not always so pleasant); telepathy, hearing audibly and seeing coming events, the state of trance, receiving impressions and communications from the spirit world—these are the marks of the sensitive. Many bright persons are guilty of going to seances and asking questions of a child on the spirit side, for legal advice or what not, and that of letting a disincarnated being take possession of them, when they would let no one rule them in actual life.

Common sense cannot be stressed too strongly. Being a sensitive is a distinct advantage, if one does not dwell continually in the psychic, for this will cause a burning up of the life-giving fuel of the mind.

Being a sensitive brings delights beyond expression—music of the spheres, seeing down into the heart of every growing thing, perfumes that delight your awakened sense of smell; the joy of learning to know the latent power for good right within you, oft-times one's being is flooded with the healing forces—the fun of seeing the little beings of the elements, as well as those gigantic forms that visit the earth in the form of mist. In these new states you may vainly think you are adoring your Creator, when you turn your thoughts to Him, but in reality it is He that is ever calling to you, adoring you; you have come to the point where you can say humbly, "of myself I can do nothing." Time and time again one may lose that contact, just know that each time it is regained and held to, progress has been made.

Once knowing all these phases, they will only be a means to an end, not some pleasant state of sensation. What do you want to do or be? Is it some invention, is it singing, art, dancing, to be a better business man or woman, or writer?

There is a glorious work for every one, there is no need of jealousy. We have only but touched the glorious things in store for us. Being a sensitive, making it a working principle whereby one can gain control of the errant mind, and that spineless creature, the average undisciplined will, one can become as plastic clay in the Great Potter's hand. Thus I say—In being a sensitive, we have all to gain and nothing to lose.



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By Frances Fletcher

IF EVER a book was inspired, THE GREAT INITIATES of Edouard Schuré is inspired.

In 1884, Schuré tells us, while composing a poem on the subject of Empedocles (included in the poetic volume *The Mystic Life*), he became suddenly possessed of the idea of writing a book which, while reviving the mysteries of Eleusis, should connect them with the revelations of Christ, and collate the secret wisdom of India, Egypt and Greece.

Mme. Margherita Albana Mignaty, a Grecian lady of letters to whom Schuré sketched his project, uttered a cry of joy: such a book had been the dream of this great woman's life. Together, Mme. Mignaty and Schuré visited the sites of the ancient mysteries. Together they read the poetry and the sacred books of the East. Margherita Albana was in ecstasy before the Orphic fragments and the "golden lines" of Pythagoras. She herself, listening to inspired invocations to the Great Mother—those cries of immortal wisdom—seemed to become the holy Pythoness. As Schuré wrote, Mme. Mignaty watched the growth of the chapters on Hermes, Orpheus, and Pythagoras. She became profoundly silent before the words of Christ. Each successive initiation seemed to let in upon her mind a new light from infinity.

Starting at first as an attempt to reconcile science and religion, the book became rather a transcendental treatment of both—a kind of resurrection of sacred art, under new and broader forms than had hitherto existed. To establish the creative unity of the human spirit, Schuré tells us, entailed for him the construction of three supreme sanctuaries: one to Science, one to Religion, one to Art, in the following order:

**Ontology**—science of first causes and "mother ideas" (arcana of science).

**The Mystic**—science of man's communication with the invisible (arcana of religion).

**The Symbolic**—science of the transcription or eternal ideas into palpable symbols, into living action (arcana of art).

The conclusion was reached, by the author and his inspiration, that science in depriving itself of belief in the soul, becomes an anarchistic force; while the Church, in repressing freedom of thought, extinguishes that light in the human mind through which man is redeemed. Each force in repelling the other, fails of its own proper end: which, for science, is terrestrial realization; for religion, supernatural realization. To maintain the light of Eleusis, Schuré says, the world requires men who are both fighters and free; scientists in the material sense and yet seekers after a more final, definitive wisdom and an ultimate truth.

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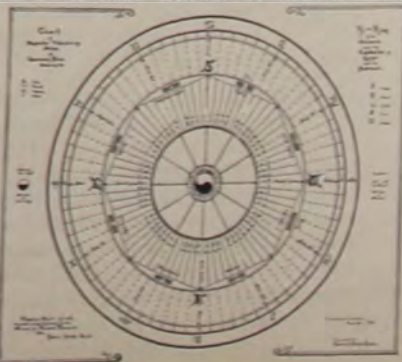
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## Writing on Writing

(Continued from page 14)

course, or attend a special course in an agricultural college, and he immediately becomes "trained." If his course has been a good one, he is on safe ground, provided he does not go beyond what he has learned and proved to be true. But let us suppose that his course has not been dependable, has been only half-mastered, or has been mixed with fallacious instruction. He is not only not trained but is deceiving himself—and others—in what he has learned, or thinks he has learned, and is undertaking to use.

The financial returns to the handwriting analyst will be greater in the future than they have been in the past. The interest is growing rapidly from year to year, and is extending to that field where the financial returns are good. Great organizations, like that of the Simmons Hardware Company, are engaging graphologists, or are consulting them. Business men in every field, are taking an interest in this subject, and are adopting it after personal investigation, and analysis of their own handwriting, and that of their friends with whom they are intimately acquainted. They are being converted to its use by experience.

Again, although for a long period, the graphologist and the questioned document examiner were entirely apart in their functions, these are being united, each recognizing that the function of the other is of value, and that combined, they accomplish that which in the commercial field, would otherwise be impossible.

Should a man study graphology? Should a woman study it? One of your widely known American women graphologists asserts that women make better graphologists than men. But also you have been taught that woman's intuition is greater than man's, whereas actual scientific investigation does not support the theory. Men are making just as much success in this field as women.

What of graphology as a personal-acquisition? Is it worth while to gain the same kind of limited knowledge that suffices for the woman who learns to play a piano just for her own satisfaction, or the man who understands bookkeeping only enough for his own gratification?

Two famous shorthand authors, Mr. Geo. E. Dougherty, out in Ontario, California, author of a shorthand that he explained was more for personal use than other purposes, and Mr. L. C. Spencer, of New Orleans, have both preached the knowledge of shorthand for young and old alike, for the em-

(Continued on page 32)

## Mental Radio Sets

By DR. GEORGE A. MORREN

RADIO, one of man's recent inventions, may be the means of acquainting man with the application of its principles to his own life.

A few years ago had anyone suggested the possibilities of the Radio he would have been laughed at. Yet today, Radio is a fact; we know it largely by what it does; what we hear with our own ears as we sit down in the evening and turn the magic dial that brings in jazz, concert or soloist.

We know that there is a Broadcasting Station somewhere in the distance, and that by a mysterious agitation of the ether, concert or jazz comes over the air, and having a receiving set that is capable of transforming these waves into the original music we hear whatever we tune into.

We sit down at the Radio and turn the dial. The room is alive with disconcerting, stimulating jazz strains, but it meets with no response, so we turn the dial again. This time a majestic symphony is heard, and its strains strike a response within. We are soothed and quieted. Whitman said "Music is what awakens in one when he is reminded by the instruments." We know that we can tune out anything that does not appeal to us, and need only listen to the music that appeals to us.

Has it ever occurred to you that each of us has all the principles of radio within our own being? We are Station Directors and Announcers—we determine (often unconsciously) whether we will broadcast Good Music or Jazz—harmony or discord. We don't know how far our Broadcasting reaches, because we have not developed instruments capable of picking up what is sent out. We do know, however, that our broadcasting has its effect on everyone we contact, for have we not felt uplifted when coming into the presence of some particular friend, and have we not felt depressed in the presence of another?

Knowledge of the atom and Radio have made us realize that nothing is solid, as we once thought, for we know that Radio travels everywhere. It may be that every thought and emotion is broadcasted through every cell of our bodies, which may account for many physical states experienced. We have been taught that every thought sent out comes back to us, but it would seem that every thought leaves its impres-

sion at the time, though it cannot be measured.

The Brain may be the Broadcasting Station, and should be used; when man acts as a Receiving Set, he may be bombarded with anything that is in the air and effected detrimentally. Many people are naturally sensitive and impressionable, and find it difficult to control thought and emotion, because they do not know how to tune out undesirable wave-lengths. A positive program is the best means of neutralizing much that comes from undesirable influences.

Man can determine in large degree, what he will send out and what he will receive. It can be constructive or destructive. Constructive thought and emotion strengthen character and increase the functions of the body, while destructive thought and emotion depresses the mind, and slows down every function of the body.

We should be careful for our own sakes what we think and what kind of emotions we indulge in. We should be careful for the sake of others, for whether we realize it or not, those we come in contact with are affected to some extent by what we broadcast, and are lifted up or cast down in our presence.

This principle should be studied carefully by everyone who comes in contact with children, as they are very impressionable. Records are made in childhood that are never erased, and affect the child for years.

You are the Director and Announcer of Your Own Radio Service. You are responsible for its care, and the character of its broadcasting service. Every thought and emotion are broadcast on your own wavelength, and not only sent out into the world for good or ill, but sent to every cell of your body to stimulate its function or to retard it.

The findings of the so-called material scientists may be the means of our understanding many similar principles that operate in the domain of our individual beings. It is reasonable to suppose that every material principle discovered (or uncovered) has its duplicate and counterpart in man.

We have been called a material people, but the discovery of any principle will one day be understood as it relates to man. We understand concrete illustrations when abstract principles make no appeal to us, but we learn to interpret slowly.



## Matt of the Iron Hand

London Exchange

RECENTLY, the "News of the World" published a weird legend of a grave in a Welsh churchyard on which no plant life would grow, owing, it was generally believed, to the fact that it contained the body of a man who was executed for a crime he had not committed. This has prompted Mrs. Florence M. Loxdale, of Llanilar, Aberystwyth, who is a well-known authority on the folk-lore of Wales, to contribute a remarkable story concerning "Matt of the Iron Hand," a legendary figure, with whose turbulent and revengeful spirit she has associated deeply tragic happenings. "One of the most striking natural panoramic views presented by the principality is the magnificent wild grandeur of the east Glamorgan coast," she writes. "If tradition and legend are to be accepted, however, it was once the happy hunting ground of pirates and wreckers. These miscreants at one time counted among their numbers a notorious character, by name, 'Matt of the Iron Hand.' His reputation was such that not only law-abiding folk, but his own colleagues in crime, shuddered in his presence. Report credited him with having had a witch for a mother and with being gifted with powers of evil. In appearance Matt presented a huge, gaunt figure, crowned by a head of long, wild, fiery-red hair. When he was not at sea as captain of a pirate ship, he lived alone in a hovel on the cliff. He was avoided like the plague, though the justices were after him, and a big reward had been offered for his capture. Chief of those anxious to secure the redoubtable Matt and to punish him for his misdeeds was the then wealthy, influential county magnate, Walter Vaughan, Lord of historic Dindryfan, the one-time home of the Welsh kings. Walter Vaughan was a very influential gentleman, highly respected by all. He entertained with princely hospitality, and his charities were on a lavish scale. He married a beautiful sweet girl of his choice, whose pedigree equalled his own, and she had made him the proud father of four bonny sons. On one occasion he performed a very brave act, swimming off with a rope to the crew of a stranded ship with the result that every man was brought safely to shore. The success of this turned Walter's thoughts to devising means for preserving life in shipwreck, and he was persuaded to send his plans to London for submission to the Government. Just after the dispatch of these precious designs the rascally Matt fell into the power of Walter Vaughan. There had been a struggle, in which, before the desperado was overcome, he lost a hand. Various people of standing in the locality suggested leniency in dealing with Matt for fear

of reprisals from the powers of darkness. The Lord of Dindryfan feared neither devil nor man; he was there to uphold the law, and administer justice, both of which he fully intended doing, despite what happened. In the old hall at Dindryfan the notorious prisoner was brought up for sentence, and is said to have considerably harmed his cause by pleading for mercy on the ground of blood kinship. At that the Lord of Dindryfan ordered the most drastic beating to be administered to Matt. When eventually turned out at the gates of Dindryfan, Matt shook the stump of his handless arm in the direction of Dindryfan. Then from his mouth poured forth the most horrible curse against Walter Vaughan and his immediate family. From the date of Matt laying the curse on Walter Vaughan, the good fortune hitherto attending the Lord of Dindryfan began to desert him. First his wife, unable to bear up against the awful doom invoked upon her husband, drooped and faded away. Heart-broken at her loss, he received the disappointing news from London that the Government had rejected his plans for saving lives in shipwreck. Walter Vaughan now became the boon companion of an undesirable inferior circle, and old friends declined to cross the threshold of Dindryfan. He became financially involved. The eldest son settled the matter for himself by going abroad, leaving the three younger boys at home with their father. As Lord of the Manor Vaughan possessed a right to property cast up by the sea, and this right was brought to his notice as a means of getting money, the person responsible for the suggestion being none other than Matt of the Iron Hand. By some devilish trick that infamous personage had acquired an extraordinary influence over the proud Lord of Dindryfan. They were never seen together in the daylight, but it was asserted that the two met in the dark. When the truth of this became established, not only Vaughan's new associates fled in horror from Dindryfan, but also the retainers, with the exception of the harper, Davy Jones. This faithful old man invariably accompanied Walter on his walks abroad, and they spent much time in a sea-beaten grotto, commanding a boundless view to the southwestward. One day as the sun descended towards the horizon they became aware that Matt of the Iron Hand was near them. He had his face turned looking steadily at a rock called 'The Swinkers,' which was dry at dead low water, but covered by the tide at half flood. Suddenly a boat drifted out to seaward. Far above an inhuman exultant shout from Matt came despairing calls for help. At once the awful truth

(Continued on page 40)

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## Eating Into Health

(Continued from page 11)

of the body then the tissues begin to rot and decay and the poisons and toxins eventually begin to go up into the brain. Then the mental machinery is rendered inefficient. This is particularly true if the individual runs short of the chemical element called Iodin. Though there is only one quarter of an ounce of Iodin found normally in the human body, when it is lacking the brain becomes befuddled and forgetful. Then we have—old age. The secret of youthfulness is alkalinity. The secret of efficiency and success is alkalinity.

For the purpose of rendering the body clean and pure so that the brain can function to its highest degree of efficiency we must see that we eat foods rich in

Sodium  
Potassium  
Chlorin  
Magnesium  
Iodin

When we supply these elements in sufficient quantities by means of foods rich in these chemical elements, we have a healthy, vigorous, clean, and wellfunctioning system. Then the brain is free to carry on its great work whether it be music, writing, science, building, business, or anything else. To help the brain in its work we need plenty of Phosphorus foods. To enable the brain to hold on and to use its knowledge we need a back ground of Calcium. To give you sand and courage to do and dare, you need Silicon foods. To be able to give and utilize your knowledge and talents among the people, you need an abundance of Oxygen. Then you must remember that you cannot attract Oxygen into your body without Iron and Potassium foods. And so on.

In order to bring to ourselves the greatest possible success, we must pay attention to all of the sixteen chemical elements. And we must see that we get these sixteen chemical elements in food form. In other words, Diet and Success go hand in hand. The more perfect the diet from a chemical standpoint, the greater chance that person has to become a real Success in his chosen work.

### Sun's Curative Rays Isolated by Lenses

Filtering of the curative rays of the sun from the irritant rays by glass has been accomplished successfully in experiments conducted under the direction of the Ontario board of health. An announcement before the Canadian Medical association says the treatment, which rejects the long rays and accepts the short ones, was found especially beneficial in cases of rickets, tuberculosis, malnutrition and skin diseases.

## Spooks In The Capitol



A Section of Statuary Hall

Reprinted from National Tribune

It is not generally known that the Capitol at Washington is haunted, but if one is to believe the old guards there it is "alive" with "hants." According to them there are about a score of full-fledged spooks stalking the granite pile on Capitol Hill at various times during the hours of darkness. Some of them are regular visitors having their prescribed time to do their stalking. Others are only occasional visitors.

Statuary Hall, the old House of Representatives, seems to be the favorite retreat of the specters, although the basement and subcellars, with their miles of labyrinthian passages, not to mention their cats and rats, are the places where, like Hamlet's ghost, they "are doomed for a certain term to walk the night."

Some scoffers would have one believe that the rats and cats have a great deal to do with those nocturnal visitors. And the peculiar acoustics of Statuary Hall, with its uncanny whispering galleries, curious echoes and ventriloquist murmurings, can make the goose flesh rise on one's back even in the daytime.

One of the ghosts of Statuary Hall is that of a cat. He is as black as night and grows to enormous proportions, according to the susceptibilities of the beholders, emitting wild howls and with saucer eyes flashing green fire. He only appears preceding each change of administration.

The wraith of John Quincy Adams says a writer in the Star, one time President, is the specter most often encountered in this chamber. At times he may be seen in the hall, standing on the spot where his desk was located and the identical spot where he sat when stricken with his last illness.

Though bent with age and infirmity, 'tis said that the shadowy form shows by its dignity of pose and eloquent gestures that he is delivering a characteristic speech. Again it is said the venerable statesman appears in company with the whole Congress of 1840, assembled in ghostly conclave. In his quaint old-style dress, he is always recognized.

Gen. Logan is another reported apparition. He appears to be gravely concerned with the doings of the Committee on Military Affairs and is often noted marching up and down the corridor or about the committee room.

For many years the basement of the Senate wing has been the scene of regular visits by a ghostly walker of foreign aspect. His identity was long a mystery until a student of psychic phenomena discovered that the dapper military foreigner was the spirit of Maj. Pierre L'Enfant, the gifted, eccentric Frenchman who designed the plan of the city of Washington.

He appears whenever matters are under discussion that relate to the beautification and development of his dream city.

The tall, spare form of Lincoln has come within the vision of a number of Capitol attaches. Usually the tall hat and great shawl pinned about the shoulders make the vision unmistakable.

The negro cleaners and scrubbers see all kinds of spooks. Long ago one of their number was found dead, fallen across his bucket with his brush at his hand. The cleaners say that his ghost keeps on trying to finish the job. They insist that the splashing of

(Continued on page 36)



Sunshine Psychology Talks

## MOTIVATION

By Ernest Windle

A visit to "Treasure Island" means nothing to the person who does not know the value of treasures. The man who "dumps a dead dog" into the city's water supply may think that he is "cleaning up the town," but he seems to have forgotten that he himself must drink a portion of the water that he has polluted.

So it is with philosophy and psychology. Dumping philosophy (?) for the public is an interesting pastime if there is no "kick back" to it! The philosophy of hate should be "cranked" with a retarded spark. It has a kick-back.

There are many psychological expressions that don't mean a thing to the average person. As instance: "Be yourself," "Act natural," "Open and close your mind," etc. Man is said to be the only "animal" that shows his teeth when he smiles. All animals with teeth "show the ivory" when they are angry. And most people think that an "open mind" is a mind without prejudice. Very, very few minds are without prejudice. All minds open and close as they react to motives and environment.

Open the mind and the "windows of the soul" are open. Somehow, when the mind is open, as in thanksgiving, hope and service, there is a divine ray of sunshine that illuminates the mental processes. Try the experiment some day!

When you have something to laugh about—laugh heartily. Note how the mind opens. Think of bitter, jealous and hateful thoughts, and note how the mind closes. It's an open and shut proposition. One can express what is in the mind, or one can keep silent; bark or bite; sulk or smile. Motive is the invisible mental force that releases the springs of the mental action.

Ears hear, eyes see, fingers touch; but the man with the grinding teeth and clenched jaw is usually a man that has "narrowed his mind" and is using up his own thoughts. His mind is not "open to suggestion." Presently the problem is solved, and, as he laughs a hearty laugh, his mind "opens." Watch the process. The mechanics of the

human mind are an interesting study. A shock to the mind, as in sudden grief, sorrow or disappointment, suspends the mental activity until the mind again resumes its normal vibration.

In depressed minds, "all seems a useless sacrifice for a hopeless cause"; but presently, as the process of assimilation, circulation and elimination goes on, the mind becomes brighter and the "subconscious mind"—somewhere in the region of the heart—gives up impressions and memories that brighten the mental outlook. A strange thing—the human mind!

"Life is mostly a joke or a tragedy," is a very old expression. We all see a great many tragedies. That is why most of us enjoy a good joke. A joke "opens the mind." Think it over! Be motivated with Sunshine Psychology.

Interesting jokes usually deal with the different degrees of the brain and heart activities; cold hearts and brains; warm hearts; joyful and down-trodden hearts; broken hearts and mended hearts; soft hearts and hard hearts; mellow hearts and worn-out affairs, etc. Jokes about the "heart" usually reach the heart like a dart! Human understanding and sympathy is somewhere in the region of the heart.

The word "joke" originates in the Hebrew word, "tsechek"—to laugh. When one laughs there is a feeling of mirth and the feet step along gaily.

"When is a joke not a joke?" Here is an interesting answer: A joke is a joke to "A" when it expresses thoughts or ideas that "open the mind" and when the ideas stimulate A to chuckle or to realize a feeling of mirth. It is not a "joke" when "B" puts in a "sting" or an unfriendly criticism, to produce in A's mind a feeling of depression, etc. Or, when "B's" remarks start a conflict in "A's" mind, and the unkind remarks ruffle "A's" temper.

And maybe, after the skeptical reader has "laughed off" the above paragraphs, we'll humorously try to explain some more Sunshine Psychology—Motivation.

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## In Memoriam

(Continued from page 12)

"That, so far as I can follow it, is what we mean by an object with a higher rate of vibration. It is but a falling out into the dark, but it is a hypothesis which may serve to carry on with, though the clairvoyant seems to be not a person with a better developed physical retina, but rather one who has the power to use that which corresponds with the retina in his etheric body, which is in harmony with electric waves from outside.

"When a man can walk around a room and examine the pictures with the back of his head as Tom Tyrrell has done, it is clear that it is not his physical retina which is working. In countless cases inquirers into magnetic phenomena have caused their subjects to read with various parts of the body. It is the other body, the etheric body, the 'spiritual' body which lies behind all such phenomena—that body which is loose with all of us in sleep, but only exceptionally so in waking hours." Doyle goes on to say, "Once we fully understand the existence of that deathless etheric body, merged in our own, but occasionally detachable, we have mastered many a problem and solved many a ghost story."

According to this theory the invisible etheric body lives in the physical body during its period of life, and is the source of the continued pain and feeling, in parts of the body that have been amputated. In the removal of the physical limb that originally housed its part of the invisible etheric or mental body, the severed limb quickly lost its part of this invisible body as it died. As death overtook the cell life in the severed limb the etheric body left the severed member and returned to its original place with the remainder of the invisible body that continued to live and house itself with the person himself. Just why this etheric body should at times continue the feeling of pain in the mind of the person, is one of the problems science is still working on.

## Writing on Writing

(Continued from page 28)

ployer as well as his stenographer, for the mother at home and the lawyer on the stand. Men have taught electricity, drawing, and every conceivable subject in the same way. The American Red Cross gives instructions in First Aid, not to take the place of the trained man, but to answer the emergency. I can find no other answer regarding the personal knowledge of graphology. Learn it, use it for your own use, and pleasure, but in case of vital or important matters, call an expert, just as you would call a capable surgeon, to perform a difficult operation.

## The Hermetic Key of Cycles

By C. F. MUSCAT

IN trying to explain the cycles of the universe, there is a great difficulty to be met with, that is, to be esoterically understood. Therefore those who cannot understand the sublime significance of the mighty system of cycles and periods we reveal, had better by far leave all studies tending in the direction of the occult alone.

A Manvantara consists of four Ages, divided into two periods each one of which is on the downward. It is called "INVOLUTION" and the other upward, and is called "EVOLUTION." The length of a Manvantara is 4,320,000 years, and thus divided:

Involution	Evolution
864,000	864,000
648,000	648,000
432,000	432,000
216,000	216,000

Total, 4,320,000 years

These are all Astro-Geological Periods, each Age or Yuga is subdivided into four periods. During these Ages of Evolution Mother-Earth evolved from her animal kingdom a form with brain of sufficient vibratory power to enable it to receive from the Universal Principle the Divine Spark, which would lead and enlighten throughout the ages to come. Man in his body and in his Soul is a revelation of God. According to the writings of the Prince Philosopher of Philosophers—Man is the Centre and culmination of Creation. Man has a Spiritual Body, and also a material body. If an informing Soul builds up, animates, makes use of the body with all of its organs and senses, then the Spirit, or the Spiritual body must consist of the Soul or *Sub-stance* of the Natural body, as a whole, and also in every minutest part. If we have a spiritual head, we must also have a spiritual heart, hands, and feet, and so of other things. "AS IT IS ABOVE, SO IT IS BELOW; AND AS IT IS BELOW, SO IT IS ABOVE." I consider the existence of Man future and immortal a proven fact and if he exist, it must be in some form and with some organization. He exists as a living, thinking, acting, enjoying being. From this we can infer that when Man dies and his material body crumbles into nothingness, still survives that Soul finds its moral expression in the Spirit-World, as it did on the stage of life; in fact it will go through Ages as a pilgrim till it reaches its destination—(NIRVANA), but during his pilgrimage always subject to the Universal Law of Cycles. He may become wise

enough to rule his Star of Destiny, so far as this Earth is concerned, but there are many other steps to climb. Man is born under the magnetic instruments of the Seven-Creative principles, which are: Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn, the 12 Constellations through which the Soul, whether with a material or spiritual body, must travel. Such are the sublime facts of Nature's immutable laws, that have made the science of the Stars true, for all time, and in all Ages. The planet upon which we live, move, and have our being, absorbs an energy which we, as inhabitants, cannot fully understand, or appreciate, because we only receive this energy as an Astral-Influx by the reflective action of the Moon, our Earth Satellite. This influence so far as we are concerned is neither good nor evil, being a part and parcel of ourselves. What influence upon the inhabitants of other planets; we cannot say, but I may say that even by a thought of ours, we will cross the bar and reach some other planets that will not debar us from being subject to our Astral influence. The motion of the constellations and planets is always constant. Man is always subject to the world of Force which is the circulating oceans of mundane, sub-mundane, and super-mundane forces, emanated from the world of Creation. Whether you believe in the doctrine of Reincarnation or not, we only say this—before the human monad can possibly attain the climax of its material evolution which is the grand-terminus of its Earthly incarnations, it must also have passed through certain phases of its existence upon each planet to which its microcosmic nature in the embodied man shall bear a mathematical correspondence. This is the Key recently discovered among the Egyptian papyrus, by the rules of which the Periodicity of the Soul has been fully explained, and proven from the horoscope of any person in its cosmic journey through our Solar System. The characteristics of Evolution are the unfoldment of possibilities from within; quickened by possibilities from without, this is evident to any student of human nature. Every Man is the center of his universe. Happily the proofs of a future existence are well demonstrated by each individual horoscope, besides the overwhelming force of belief of past generations, that the earthly life and the life to come (spirit) are not so widely separated.



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# LETTERS

from Our Friends and Foes

## Husbands—and The Occult

Sirs:

Having just read your September issue Occult Digest, I am writing you to congratulate you on your commonsense way of handling a difficult problem as those who know, concede it to be. A problem as old as civilization and as new as aviation and as interesting as either.

You must realize that a vessel can hold no more than its capacity, that we shall be given no more spirit truths than we as a people, can make use of.

We all know God is spirit. Whether God is the combined force of spiritual government or is a superior spiritual creature, with an individual ego is a question in my mind, and may be, in the minds of others interested in spiritualism.

Personally, I think it does not particularly matter since we know that there is law and order in the life beyond this one and that those who pass on or "out" are compelled to respect those laws whether they wish to, or not.

Experience has taught me almost all I know concerning occultism. In a sense my spirit friends have disciplined me cruelly but I feel that it has been necessary as I am naturally hard to control, and obedience to a controlling influence if it is a legitimate one, is necessary to success in spiritualistic endeavors.

I am writing this to please my husband as he wishes me to make a contribution to your excellent little magazine.

(These husbands are worth all the trouble they make us, though they do not always credit us with the virtue of appreciation.)  
Pasadena, Cal.

LAURA DAGNER.

## The Finest Publication

Sirs:

I am enclosing Three Dollars for renewal subscription to the FINEST OCCULT PUBLICATION of a popular nature I KNOW OF and I take several.

Will you please tell me the basis of your column "Questions and Answers". What information is necessary. The heading announcement does not make it clear. Is it astrology, numerology, or psychometry?

I will avail myself of it as soon as I am clear what to do.  
New York.

H.D.ABBOTT.

"Questions and Answers" column questions are psychically interpreted, requiring only that you write in your question.

## "The Only One of Its Kind"

Sirs:

Your July and August magazines enjoyed. I thank you and expect to subscribe for it again as soon as it is possible to get to it.

I think your magazine is the only one of its kind, at least its the best I have ever read. The article, "Is Death the Cure for Crime" is perfectly wonderful—so logical and true to nature. Effa Danelson's articles are so deep and to the point and so true; so glad to find big people. Very thankful to you for the magazines.

MAUD R. GATES,

Wichita, Kans.

## Turning Loss Into Gain

Sirs:

I am sending you stamps for the September issue of The OCCULT DIGEST. I missed that number at the newsdealers. I feel that I have lost a part of myself when anything happens that they sell out before I get mine.

GEORGIA F. NICHOLS,

Johnstown, Pa.

## "Telling Others"

THE OCCULT DIGEST

Dear Friends

I am buying your inspiring OCCULT DIGEST monthly locally and telling others.

Thanks for issue sent. May your ennobling work lighten life's path and shed mental fragrance on our onward march.

S. H. FARQUHAR.

Toronto (8): Canada.

# Eski-Medicine

RHEUMATISM has come with man from the birth of time. Every race and every age has explained the pain and offered its cure. The explanation and the remedy has been uniformly satisfactory to everybody except those afflicted.

The Eskimo is not strong on philosophy but he is forcible as a realist. To him everything in life, including the world that is his own icy paradise is a serious business. He has no medicine, but he has a medicine man and he calls him an Ange-kok, he who works with the good grace of the spirits.

The Eskimo doctor is a very remarkable man. He is a thinker. Never pressed for time, he has a long day and a long night alternately to fire and rest his brain. His mind is capable of prodigious tasks. He is a mystic, knows psychology and uses it as a past master. Claiming especial power over all spirits, friendly or otherwise, he dominates and cures by a sheer power of mind.

The Ange-kok is called to a patient. He enters the snow igloo. There is no "good-morning," no salutation whatever, not a word. In dignity and silence he sits down to thaw out. The outside air is sixty below zero, inside it is only ten below the freezing point. After a while he grunts, then grunts some more; and the conversation begins. His first object is to find the dominating spirit of that family. It is sometimes the man and sometimes the woman, just as it is with us. After he locates the spirit that rules, all his talk and gestures are directed that way.

The patient is perhaps to one side, buried under furs, shivering with fear, for the Ange-kok inspires power, respect and fear. His remedies many either kill or cure, according to the temperament of the Tur-na-huch-sau, the spirit that rules all Creation about. The Ange-kok cures by his spiritual influence, and he makes this clear to all.

There is much preliminary talk and perhaps a song and a dance to appease the spirits, and above all a good big feed of frozen and parboiled meat. This is the only reward. Then the patient is called. He is naked. His arm is swelled, red and painful. The Eskimo doctor proceeds to tell him in slow positive words that his arm is enlarged because an evil spirit has entered it. The arm aches because the foreign spirit is having a scrap with his own spirit, an explanation that so well fits that it would easily account for all rheumatic pain, even with us.

The doctor next makes it clear that he will drive the offending spirit down and out; but the patient must do exactly as he is told. Then, speaking to the dominating individual of the house the doctor says, "This patient must not not sleep; he must not eat so long as he has pain. He may drink water, but can eat no food." And then, with a powerful voice that rises and falls with sublime eloquence, there follows a series of incantations, bringing laughter and tears in rapid succession. By the thrill of his voice, by the power of his words, by his eyes, his hands, by his every act he conveys the impression that the offending spirit is going, going, down and out.

This performance is kept up in exciting pitches for forty-eight or seventy-two hours or more. In the meantime, the patient, keenly interested in the attraction, has had neither food nor sleep. Now comes the climax. Grasping the inflamed arm under a hypnotic spell, the doctor strokes it gently downward, and says, "down—down—and—out," and then with a dramatic gesture, he says, "The spirit is gone," and the patient will always say quickly, "The pain is gone." Four days without food or sleep will cure any rheumatism. More power to the Eskimo doctor. His cure is a scientific application of the power of the mind over spirits.

# DREAMS

Psychically interpreted dreams are only of benefit to the individual for whom each specific dream is discussed, and the interpretation applies only to that specific dream. Our Dream

Editor will interpret your dreams psychically in this column. Those who desire private interpretations may receive them by enclosing five dollars with a full description of the dream.

L. J. D., Fla.—Dreaming of sitting in a church is significant of peace through resignation. Being in company with an old sweetheart denotes the revival of an old friendship. Thinking you were married to him is symbolical of a new condition coming into your life at an early date. Walking down the aisle through the darkness is a symbol of trust and portrays a condition in which

you will have to trust entirely to faith. Your sister and his mother, walking together ahead, is quite significant of the restoration of peace. Turning around and giving you a felt hat is a symbol of added protection as well as of comfort. They, being bareheaded is a sign to you of respect and equal to telling you that all is well now.



## QUESTIONS & ANSWERS

Your Personal Problems Solved!

No charge is made readers whose personal problems are answered in these columns—as far as space and time permit. Inquirers who demand reply by mail must enclose two dollars for this service. Be brief—write plainly. Address Question and Answer Editor, 1904 North Clark St., Chicago, Ill. No responsibility shall rest upon the Occult Digest in any replies given. Anonymous communications not answered.

F. E. H., Calif.—Please tell me the true nature of Ray's affection; and will he ever be able to marry? A.—Affections temperamental; do not wait for Ray.

V. M. J., N. Y.—What does the future hold for me? A.—Care, for about five years; then all is well. Q.—Will my mother get well soon? A.—Will get well but not soon. Q.—Will I marry and in what year? A.—Not for several years.

F. C., Ind.—Will I be successful in song writing? A.—Yes.

A. G., Wash.—What is the Divine plan of my life? How can I aspire to it? A.—Motherhood. Q.—Will I marry the one I care for, and when? A.—Not before 1929.

B. E. McS., Colo.—Is my brother, who disappeared in 1919, still living; if so, where? A.—Is living; in Montreal, Canada. Q.—Does the girl to whom I was engaged, still love me? A.—Yes.

J. M. S., Calif.—What occupation should I follow? A.—Horticulture. Q.—When will we sell our property? A.—Late fall or early winter. Q.—Should we buy orchard land we are thinking of buying? A.—Would be a good investment.

E. F. G., Calif.—Will my investment in Texas bring me an especially good income? A.—Yes.

E. B., Calif.—Will my husband ever do right by me more than he has in the last six years? A.—Will change for the better in 1928.

H. M., Calif.—In what artistic line would I be successful? A.—Commercial art. Q.—Should I undergo a surgical operation? A.—No.

C. H. G., Calif.—When will there be a change in my business? A.—Opportunity awaits you where you are; everything will be adjusted for you.

M. K., Wis.—Will I be able to meet all expenses in this place? A.—You will be prosperous.

L. M. J., Ill.—The nature of your question requires a personal answer.

F. H. J., N. Y.—May I hope for dividends soon, from some of my investments? A.—Investments O. K.

W. F. W., Calif.—What can you see for me in the new work I am taking up; shall I put all my time to it? A.—No; would not pay you. It is too uncertain.

A. R., Canada.—Will the hotel business we have in mind be a success? A.—At first, business is slow; eventually, successful.

C. A. C., Pa.—What occupation or profession is best for me? A.—Any of the building trades or contracting. Q.—Will I always be single? A.—Will marry in the spring.

M. D. McK., Calif.—When do you see me making a change of employment, or should I go into business with

a friend? A.—Not unless you form a corporation.

A. V. L., Ill.—Where is H. L.? A.—In Florida. Q.—How can I find his address? A.—You can not. Q.—Why did he leave? A.—Because you were not suited to each other.

H. C. C., N. Y.—Shall I marry and when? A.—An early marriage not indicated. Q.—What is my right work? A.—Designer. Q.—Shall I ever return to my home town? A.—Stay in America.

A. H. W., Canada.—Would I make a success at dairying or farming? A.—No. You are a builder; start on a small scale where you are and work up.

F. O. T., Calif.—Do you see a beneficial change for me soon? A.—Take hold of the situation from a broad view, serve the people, forget small matters and make a success of your present business, in your present environment.

M. F. Z., Honduras.—Will I be successful in merchandising, where I am? A.—Yes; you are in the right kind of business and will be successful in time.

R. C., Calif.—When will I marry? A.—Not for two years.

N. E. L., Calif.—When will I marry and will I be happy? A.—In the spring and you will be happy.

B. M., Ill.—Will my financial affairs be any better in the near future? A.—Not in the immediate future but you will gradually become more successful.

A. McD., Can.—Will my finances be any better in the near future? A.—Picking up right along; keep up courage.

J. H. P., Pa.—I am directly interested in a mining proposition; will I be successful in selling? A.—Do not sell.

L. S. B., Cuba.—In what vocation will I be most successful? A.—As a florist and small shrubs.

E. C. B., N. J.—How may I improve my health? A.—Eliminate all starch foods; eat fruits and vegetables, drink water only and in large quantities.

R. R. C., Mo.—When will it be the best time to sell or trade our home for another one? A.—Do not sell or trade now; will go west later. Q.—Would it be profitable to buy land adjoining us on the east? A.—No.

A. R. T., Ind.—Questions covered in Sept. and Nov. issues.

A. S., Mo.—Question arrived too late for an earlier issue. Change will be beneficial.

S. E. G., N. H.—What is my natural talent? A.—Social leadership. Q.—What year shall I go to work for the public? Will I be successful? A.—Not before five years; will be successful.

V. W., Can.—Will I ever marry? A.—November, 1929. Q.—What does the future hold for me? A.—Happiness and financial success.

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ELAINE WILLIAMS

Numerologist

Garden Hills, Atlanta, Ga.



## Spooks in The Capitol

(Continued from page 30)

water and the scraping of the phantom pail, with the swishing of an unseen brush are as real as the noise of their own labors.

It is whispered by the wisecracks who know the spectral folk that Champ Clark's spirit returns frequently after the House is deserted and silent, and hovers over the Speaker's desk, and that his phantom gavel has sent its preemptory call to order ringing through the dark quiet of the great hall.

For fully 30 years the ghost of an old man has been reported repeatedly prowling about one section of the subcellar, searching vainly for some lost article. He was employed in the Library of Congress which was crammed in some small rooms on the west side of the old building, when stricken with death.

Not long afterward it was learned that he had hidden \$6,000 worth of Government bonds among the books and papers of his cubbyhole. The bonds were found when the books were sorted and moved to the new Library Building.

Henry Wilson, of New Hampshire, came to the Senate and was elected Vice President with Ulysses S. Grant for the latter's second term.

Vice President Wilson died unexpectedly in his room in the Capitol, undoubtedly leaving unfinished some important business, and his specter has been reported as roaming about the building ever since. There are many others, and each decade adds others to the list.

### Hidden Power

By ELIZABETH BELLAIRE

**T**RY the door, do not hesitate,  
Tap the inexhaustible sources of  
nature,

The response is there,  
Waiting for you to discover.

Riches, happiness, love in abundance,  
And a beauty, radiant and rare,  
Are yours; and all the marvelous  
power,

That supports the great earth,  
Will rush to you then,  
And at your command, those Al-  
mighty invisible arms,

Will protect you, lift you up,  
Help you to LIVE again.

—In *October Nautilus*.

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sive Current Publication Covering News of  
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## The Reality of The Unreal

In This Changing World

**W**E must go a long way back, to learn anything of the origin of God, and I will begin by calling attention to the indisputable fact that there is no end to a circle. Bearing this in mind, perhaps we have not so far to go, after all. The day is not separated from the night by so much as a hair's breadth, but begins and ends in night, even as the Past began in what was then the Present, and the Future now begins in what is now the Present, and that same Past ends in this same Present.

However, there seems to be a generally accepted opinion, that in the beginning, there was nothing. But it was a fact that there was nothing. So, there was a fact; which is SOMETHING—this, also was a fact. . . .

But this second fact gave the lie to the first, so that friction arose, which was the third fact. Without going into detail, it is easy to see how these facts were the seed from which countless others would automatically spring.

When sufficient facts had come into being, the original, although true enough at the outset, was confuted not only by the mass of other facts it had called into being, but by its own very existence; Its presence belied the existence of the nothing it proclaimed. The friction, or heat, produced by these warring elements, acting as energy, obliterated the original.

The elimination of any fact, idea, or combination of ideas or doctrine that has become unsound, is a process of logic or reason.

So, we have, in the foregoing, the act of a reasoning Mind. And this Mind consisted of an accumulation of information automatically acquired, as well as a memory of past experience resulting from the process already described.

Further facts, or knowledge, growing automatically from that already in existence, resulted in Habit; the habit of acquiring knowledge. Whenever the flow of knowledge of the automatically acquired type ceased, from exhaustion, Desire was begotten; the desire for further knowledge.

There being no force yet in existence, the Will or Desire of this Intellect was the only law, with nothing to oppose it. "God said, 'Let There Be Light' and there Was light." The Will of this self-conceived Intellect was all that was necessary to produce omniscience, owing to the fact that there was no force to oppose it.

It is easy to see that this reaches back through the whole cycle of Eternity, for as soon as there was nothing,

there was something and as soon as there was something, there was everything, the whole process having taken place automatically, and therefore, instantaneously, since the man-made illusion of time had not yet been invented. So, to place the exact time of the origin of Deity, is comparable to an attempt to find the end of a circle. This goes far to prove the enigmatical assertion of orthodoxy, that "God was always there," but perhaps will throw some light upon the whereof of this condition.

In regard to matter, we must begin by analysis, both of Divine thought, human thought, and matter, and their relation to each other. Let us take human thought first. Human thought has no shape, weight, or color, and occupies no space. It is a vibration in the Æther.

Divine thought is also a vibration in the Æther, but on a much higher plane of vibration; so much higher, in fact, that it approaches solidity, and these tiny vibrations have recently been discovered by scientists, and classified as the nearest approach to the ultimate material. I refer of course, to the electron.

Atoms are composed of electrons, and molecules are in turn composed of atoms. All matter is composed of molecules, and so, laterally, of Divine thought. Thus, all things, all matter, and all living beings, are created out of the Divine thought and exist only in the Divine imagination.

This will give food for thought, if considered carefully. How great must the Mind be, that can imagine, continuously and in such minute detail, the World, the Universe, and all that lies therein?

Space is hereby proven to be an illusion. Thus: all matter being composed of thought, and as thought occupies no space, has no shape, weight, or color, there can be no such thing as space, except in the illusion-infested mind of man.

Time, although there is some reality behind the seemingly real, is in its way, quite as much an illusion as Space. I will begin by stating broadly, that no thing, "of the Earth earthy," has ever moved.

Much like the cinema, Life is made up of a number of succeeding scenes, each resembling the prior scene yet slightly differing, so that to the consciousness, moving rapidly through them, the appearance is that of continuous action. These scenes, however, do not stretch endlessly before the ego,



but are provided as we reach them. They are brought about through Karma, the effect of past conduct upon present conditions. Not, however, the Karma of the Individual ego alone, but race Karma, arising from the whole of mankind, and affecting each ego individually, and differently, according to the merits or demerits of his personal Karma, much as the music of the distant radio station or the lecture of the near station is picked out of the air, according to the strength of your receiving set.

It is this rapid succession of scenes, blurring into seemingly continuous action, that Man chooses to regard as something that is passing, while in reality, he is passing, and the thing called Time stands still.

The fatalists are right in their belief that all is preordained, but they overlook the fact that it is ordained in accordance with our own action, so that the wrong thought, or the wrong action of the present begets the unpleasant effect of the future. Thus is punishment for the evil-doer made certain, for though he may cheat the laws of man, he cannot escape the laws of God.

The soul of Man, on the occasion of his first birth, is comparable to a great diamond, having millions of facets, which have been cut to shape, but not polished, each facet representing a different faculty, such, for instance, as music, art, mechanics, surgery, the various sciences, and invention. Let us say, that he takes up, during this first existence, some such study as mechanics. During his study he is literally polishing the facet representing the mechanical part of his ego. At dissolution, the education, and knowledge, that has been the material with which he has been polishing the facet, is lost, but the polish remains in the form of talent. Talents are not 'gifts,' but the reward of previous labors, in previous lives.

Of course, there is heredity. But no amount of heredity can account for an Edison, a Napoleon, an Einstein, a Ponzi, or a Shakespeare. Practice has made them perfect in their lines.

So through the work and study of many lifetimes the individual Ego has at last succeeded in obtaining the highest possible polish in all its facets.

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## From Pentagram To Pan

By VIRGINIA T. DAWSON

IN my article in the July Digest we traced the development of numbers from ONE to FIVE; from the zero of the Limitless Light, thru Unity (1.), Polarity (2.), the Manifested Son (3.), and thru Matter (4.), up to the blossoming in matter and hence in man of the human principle, represented by the number 5 or the pentagram.

The FIVE, having evolved out of the four of matter, brought divine evolution to a temporary point of rest; for, as we explained, the center is the place of poise or the Angel in the Center of the Balances.

But now new conflicts arise. With the coming of humanity or Self-consciousness, vague, celestial gropings begin to raise their heads. Like Cleopatra, even primitive man "feels immortal longings in him." The immaterial self is expanding, and somewhat blindly aspiring to esoteric experiences, at the identical time that the material self is seeking still more exoteric experiences in the animal nature. The upright triangle of spirit—or EVOLUTION—and the inverted triangle of Involution are at odds. So it is that the number 6 becomes the number of conflict, which cried for a Messiah to establish once more a center, or place of peace. To this cry the Christ responded.

The number 7 is called the religious number, for more reasons than we can consider now. It stands for mystic feeling; for meditation; for quiet; and also for Nature, where peace is found.

When Christ died upon the cross, (see fig. 3.) and his trinity of celestial principles sank into the earth, he projected the triangle into the square of matter and the number Seven was born. Earth's cry had been answered. Christ thus became, in truth, our Reconciler, our Mediator and our Saviour. For the Six of conflict had been given a place of peace. The two triangles (see fig. 4.), called the Seal of Solomon, is often considered a figure of balance. And so it is, in that antipodal tendencies are both active and hence counterbalancing. It is balance, but not rest. It is the pause of diversity, rather than the cessation of unity. Christ produced the unity. Jesus, of the blood of David, completed the Solomon's Seal (see fig. 5.).

When man arrived at the place of peace which the Master had pointed out, he gained control of the forces within him. Thus with the "freedom of the gospels" in his hand, he advanced upon the conquest of matter. He learned to balance it; to equilibrate

its forces; to heal the sick; to raise the dead; to materialize food and to transmute substances; to hold matter with both the right hand and the left hand. This stage of matter is symbolized by the "double cubical Altar," half white, half black; which is the number Four in the equilibration of Polarity (2) or two times four, which is Eight—our next number.

But a greater glory is awaiting man than the mere conquest of the material world. He is to thrust forward and comprehend the Me, the Not-me and the Power which sustains them both, on all three planes of Body, Soul and Spirit. He is to advance from the material Eight to the universal Nine. He is to become the "Thrice Greatest," like Hermes Trismegistus. He is to raise the Royal Arch of Masonry—"When we three do agree to raise the Royal Arch." Or as the occult witches of Macbeth say, he is to act

"Thrice for thine  
And thrice for mine  
And thrice again to make up nine."

When man has attained to this number Nine or this figure of the three interlacing triangles, he is on the road to adeptship. Old Cheops represented this fact when he brought the three triangles together at their highest point to form the Pyramid.

But out of the great is born the greater. The Nine foreshadows the Ten. A man, walking upon the earth, sees it as a patchwork or as a succession of isolated places. This man, flying higher in a plane, begins to get a sense of the earth's continuity and the relationship of these separated sections. A man standing upon the Moon would see the same earth as a sphere; as an integral thing; as an expression of unity, rather than of diversity. So the true Pan-theist, the man of universal development, expressing the number nine, begins to merge in consciousness into that expression of perfect Unity, the number ONE. But this time it is not ONE, limited to a starting place, merely. The One, of Origin, has added to itself the Zero of Infinity and has become Ten, or One on a higher plane of expression. Man, who incorporated himself in the numbers from 1 to 5, has resurrected himself in the numbers 5 to 10. A perfect cycle has been completed, signified in the Tarot or in Ezekiel's vision, by a wheel. The Infinitely Small has met the Infinitely Large, only to find that they are the same. The Sephirah has turned into the Tree. As our father Hermes hath said—

"That which is above is like that which is below  
And that which is below is like that which is above  
For performing the miracle of the ONE THING"

\*"Libertas Evangelii" the 3d circumscription in the tomb of Christian Rosenkrantz.



## "Whom God Hath Joined"

By MAY HARVEY DRUMMOND

GAY music sounded through the room and feet as gay and care-free, moved merrily to its rhythm. It was the tea hour, and throngs of people came and went as the mood siezed them, some lingering and looking hopelessly for a familiar face amid the crowd; others darting suddenly to some corner where the desired one stood—whirling her off to join the dance; and yet others, after one searching look, turned and went sadly away—there was no one there for them—they knew it at a glance!

One couple in particular, seemed to attract attention—a tall young soldier in officer's uniform and a rarely beautiful girl who were dancing as though in a dream, forgetful of all else but each other and the rythm of the music.

"I didn't know Madeleine knew him!" a woman remarked to some one standing beside her.

"She doesn't! This is their first meeting," came the reply.

"Impossible!" exclaimed the first speaker, "They are dancing as though they had measured steps all their lives!"

The music ceased abruptly and the tall young man led the beautiful girl away to the conservatory where seats and comparative privacy might be had. He led her to a divan and seated himself beside her, but many minutes had elapsed before either broke the silence—then he said:

"Such long years—and only now we meet!"

There was no surprise on the face she lifted to his, only a wonderous, smiling comprehension.

"Yes!" she replied, and again silence.

"I leave for France tomorrow. May I see you before I go?"

"Yes—why yes of course we must meet again. When will you come?"

"At eleven? Is that too early?"

"No—I shall wait for you."

A rough voice broke in on their quiet; it said:

"This is our dance, Madeleine!"

She rose and took the proffered arm. Then turned to smile adieu to her lover standing there.

So passed their first and only meeting, for his regiment left London at the break of day. His flowers and a note of farewell were all that came to keep the tryst they had made.

What a boon letters are to lovers fate has separated! Theirs were veritable out-

pourings—revelations each to the other until to the two souls stood revealed—naked and unashamed. One of these brought the joyful tidings that he was coming home on leave. "Could the wedding be fixed to take place during that time?" She chose Christmas Eve and he wrote enraptured, saying her bouquet must be of Christmas roses—he would see to that!

Somewhere in France, on the field of battle, a gallant officer lay dying. To the comrade stooping over him he whispered: "Tell her I will be there! Send her a bouquet of Christmas roses—" his breath failed, then came again—"on the twenty-fourth—our—wedding day!"

The comrade, with tears streaming down his sun-tanned face, promised—then, when death had set his seal, closed the wide open eyes—gathered the contents from the pockets of his friend, and with a broken "God bless you old boy!" stumbled away out of reach of the hissing bullets.

She shed no tears—made no moan. All who saw her wondered, for she went to and fro like one in a dream.

Christmas eve dawned bright and clear. She smiled as she saw the sunbeams streaming across the floor and rising, began to dress, arraying herself in her bridal finery for all the world like a happy girl preparing for her marriage with the man of her choice.

They tried to dissuade her, but to all their entreaties the same reply: "I must dress for my wedding—you know we are to be married this morning!"

"Grief has turned her brain!" they said, and weeping, let her have her way.

Before the bridal hour had struck, the bouquet of Christmas roses came. She took it from the box, kissed each blossom in turn, and seated herself to wait the coming of the bridegroom.

The hour struck. A shadow fell upon her watching face, deepened till it seemed like the shadow of death itself.

"He has not come!" she whispered, with eyes still expectant, fixed upon the door. Suddenly, she rose, her face transfigured, and moved forward with outstretched arms. These she clasped around an unseen presence, murmuring, "Beloved! I knew you would not fail!" then fell at the feet of the watchers, a crumpled heap of snowy finery—her face whiter than the Christmas roses still clasped in her hands, but radiant with the glory of immortality.

## Matt of The Iron Hand

(Continued from page 40)

thrust a cold clammy hand into that of the Lord of Dindryfan. A gleam of light suddenly pierced the darkness and revealed a ring. Matt of the Iron Hand

had achieved his last revenge, the hand had been taken from the corpse of the heir to Dindryfan, whom he had murdered on the wreck."

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## LISTENING IN ON W-O-R-L-D

### Ghosts Use Typewriter?

#### Sure, Psychists Declare

Paris.—Ghosts do not need night to cloak their movements. They can operate in broad daylight, their thumb prints can be taken by properly trained mediums, they can write on a typewriter from a great distance. These assertions were made before the international congress for psychic research today.

The spirit mediums who were ruthlessly thrown overboard yesterday by Sir Oliver Lodge, British scientist, were rescued by James Malcolm Bird of New York, several German spiritualists and Dr. G. W. Reitz, head of an insane asylum at Leningrad, all of whom brought forward masses of evidence to rehabilitate the mediums.

Dr. Reitz, while admitting that the mediums needed training to produce the best phenomena, said they all operated in good faith. The audience was unanimous in applauding this sentiment.

Speaking of the performances of mediums with whom he experimented, he said some introduced articles into safes doubly locked and sealed while others tied knots in a cord, both ends of which had been attached to a seal.

Some mediums turned out typewritten documents at a long distance, he declared, while all of them were able to get all sorts of objects moved about without the help of any material agency. How a medium produced changes

of temperature in a room was described by Harry Price of the American Society for Psychical Research.

### French and German Psychists Experts Row

Paris.—A Franco-German rumpus started in the international psychic congress on the question of how to make a man bark like a dog. Dr. Hugo Kindborg of Breslau, Germany, accused Dr. Rene Beriot of Paris of intentionally misstating the methods of German psychists.

"You in France have lost your hypnotic powers," he said hotly. "You lack mediums."

He argued that suggestion alone was insufficient to put people under hypnotic influence. "The hand of the hypnotist must be used also," he said; "and the hand must contain a mineral substance as agent."

"Never in thirty years' experience have I succeeded in hypnotizing a subject except by plain suggestion," countered Dr. Beriot. "All I have to do to make a subject bark like a dog is to say to him: 'You are a dog, now bark!'"

"In the old days when I needed a subject I used merely to go to a market place, pick out a woman, and tell her to bark like a dog, crow like a rooster, or throw cabbages at anyone I designated."

Shouts and counter shouts from supporters of the two psychists made it necessary to adjourn the session.

## Matt of The Iron Hand

(Continued from page 29)

flashed upon Vaughan—his two sons were on the rock, and their boat had been carried away by a raging spring tide. The father, nearly mad with despair, rushed to the edge of the beach. He was for plunging into the sea in an attempt to rescue them or die with them. But Matt's handless arm came down on his shoulder and held him in a grip like a vise. With the jeering laugh of that fiend in his ears the unhappy father was forced to stand by and see his sons' agony as they were drowned before his eyes. Returning home, Walter bade Davy bring the youngest boy to him. Alas! left alone the child had fallen into the pond, and he too had perished. The bereaved Lord of Dindryfan, stunned by his treble loss, now left the home of his forefathers and took up residence with Davy in a watch-tower he had built for astronomical studies. Here they lived quietly, and he dissolved partnership with Matt. That individual acquiesced so readily that Davy's worse suspicions were aroused, and he was unre-

mitting in the care and guard of his master. One evening master and harper observed a distant vessel coming slowly up the channel. Her movements appeared uncertain, as if on board there was a doubt which course to take. She was soon hidden by the gloom of the night, and Vaughan and Davy hastened down to the cave on the shore. They had not been long by the sea before Matt's false lights cast a deep red gleam over the rocks. Above the roaring of the sea, and the howling of the wind, came crashing sounds, wild and broken cries. Presently Matt came into the cave and told how the ship's boat had been swamped and all its crew had been drowned. The captain, Matt declared, alone survived on the wreck, driven to the rocks after the crew had deserted her. He had stated he was a Welshman from those parts. Vaughan anxiously inquired if Matt had rendered the captain assistance. Matt did not answer, but giving a ghoully wicked laugh,

(Continued on page 39)



## AMONG THE NEW BOOKS

By FRATER ILLUMINATUS

WITH the awakened interest in things psychical which appears to be evident here and abroad, there could have been no better time for the appearance of Violet Tweedale's fascinating and interesting "Mellow Sheaves," a collection of essays on things not only psychical, but also occult, which is just from the press of Rider and Company, London.

This writer is always interesting, and nearly always convincing, and certainly she never deals with trivialities. Therefore anything from her pen is of value to the occultist, and perhaps her work will stand longer than that of more sensational propagandists for the theory of the survival of the personal soul.

In this latest book she expresses the maturity of conviction rather than the enthusiasms which lead most intellectual investigators to "write a book" as soon as they hear and are excited by their first "spirit rap" or other phenomenon. It is excellently printed, and therefore a good library addition.

Written "automatically" through the hand of "an Agnostic" under "the influence of Alice Van Wyk Fisher operating for Lucelia A. Lovejoy," there comes from the press of the Austin Publishing Company, also in the psychical field, "Advanced Soul Science," a treatise in epistolary form dealing with conditions "the other side of death." It is extremely interesting, and certainly may be of considerable value to the earnest student—although it is not, in part, as convincing as many books of this character.

W. Britton Harvey, the able editor of "The Harbinger of Light," the Spiritualist periodical published at Melbourne, Australia, sends us a copy of a similar thesis "They All Come Back!" being a collection of personal interviews with departed relatives and friends. It, like the book reviewed above, is not quite as convincing in character as we would like to see material of this sort, but, also like the foregoing, it has appeal as contributory to the mass of evidential literature.

Metaphysical healing has been an integral part of practically every occult movement of importance in the history of human thought. The phenomenal rise of Christian Science had its stimulus much more in the field of its curative claims than its philosophical interpretation of the religion of Jesus. And Theosophy, Rosicrucianism and Spiritualism have each developed this angle of the occult with considerable emphasis.

Therefore the little handbook by Jane K. Adams, A.B., on "Occult Methods of Healing," put forth by the Theosophical

Press at Wheaton, Ill., is particularly of interest to those students of the Occult who have found interest in this subject in either the Theosophical or Rosicrucian channels. It is historical, expository, clear and concise. A valuable handbook for the student.

Further emphasizing the religious angle of Theosophy, two pamphlets from the same source by L. W. Rogers are at hand, "The Soldier Dead and a Scientific Religion," and "The Forces We Generate." Mr. Rogers is more than a "leading" Theosophist—he is a thoughtful Theosophist, and his pamphlets will do much to clear up confused thought on the general significance of Occultism, and also on the attitude of Theosophy toward the problem of life after physical death.

Many efforts have been made to clear up the confusion of thought regarding Mrs. Besant's book, "Man; Whence, How and Whither." It is the kind of a book that will give rise to a library of commentary. But none has digested the material it contains better than A. Schwarz's "Vade Mecum" to Mrs. Besant's opus. It is published by the Theosophical Publishing House at Adyar, India, and is an outline study of the larger work. It is clear, also, which is greatly in favor of its use.

The Angels have always interested humanity. Not a religion has risen which has not had, in some fashion, its lore of the Angels. And Theosophy, since its recent desertion of the top-coat of philosophy for the surplice of religion, has not lacked for discussions regarding these beneficent beings. Geoffrey Hodson is the Theosophical specialist who comes nearest to knowing just how many of these super-physical entities can dance on the point of a needle, and he has written a classification of the Angels—a sort of celestial "Who's What in Paradise," under the title of "The Brotherhood of Angels and of Men," which is published by the Theosophical Publishing Company, this time of London. It is well printed, excellently illustrated, and has a foreword by Theosophy's great leader, Mrs. Annie Besant.

Nor is Mr. Hodson's angelic interest sufficient to keep him busy, for from his pen also there comes "The Kingdom of Faerie," which deals in like manner with gnomes, sylphs, salamanders (this sounds like poaching on Rosicrucian preserves!) and this book is also from the London publishing house of the Theosophical Society. It is a neat and interesting little pocket book.

Clarke Irvine has produced a book called "Health" which has much sound doctrine regarding breath, exercise, diet,

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similar subject for the Celestial Empire  
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All occultists enjoy genuinely well writ-  
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gret its scarcity. But in "*The Dark  
Chamber*," by Leonard Cline, published by  
the Viking Press, New York, there is a  
story which is of to some degree sordid,  
also really gripping and entertaining, and  
which is a magnificent study in the psy-  
chology of the mental isolation of occult  
research on its darker side. Gervase  
Baronti's "*Uharua*" is eminently more  
literary, and is a fascinating novel of gen-  
eral occultism with a Chinese setting  
which adds much to the charm of the  
book, which is published by Dorrance, of  
Philadelphia. "*The Magic Pawnshop*" by  
Rachel Field, published by Dutton, of  
New York is one of those books which  
one does not quite know whether it is a  
product for adults or for children. It is  
so beautifully illustrated by Elizabeth  
MacKinty that it is sure to appeal to  
the child eye, and the philosophy is so  
profound, while the story is so simple that  
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settled, but it has at least been an-  
swered. The ideas contributed are  
many and various. Here are a few of  
them.

A circus lot at the end of Main street.

A very high spot in the human imag-  
ination.

A beautiful mirage which lures de-  
luded travelers into the barren desert  
of credulity.

The abode of certain portions of the  
Deity.

A spiritual land of peace, plenty and  
equality, situate, lying, and being in

the uppermost region above the clouds,  
conjured up by religion to assist in the  
maintenance of law, order and good  
will among God's children while in the  
bodily state on earth.

The most sublime, the most pitiful,  
the most pathetic delusion of all the  
ages.

Heaven is that which lies about us  
in our infancy. Heaven is that about  
which we were lied to in our infancy.

The ideal, the limit of human ambi-  
tions and aspirations, the ever-flying  
perfect.

A place to which every one is anx-  
ious to go, but no one seems to be in  
any hurry to get there.

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# ASTROLOGY

Queries Answered by Haasan Osiris

**EDITOR'S NOTE:** This column is conducted for the benefit of our readers as far as time and space permit, but neither publishers nor editors assume responsibility for accuracy of answers. To receive definite answers to your problems you must send the minute (if possible), hour, date, city and state of your birth. Inquiries without this information, or of no material benefit shall be treated as anonymous. Address (one question to) Astrologist, The Occult Digest, 1904 N. Clark Street, Chicago, U. S. A.

**L. I. D., Fla.**—Any light on my life for the coming year will be appreciated.

**A.**—Can not decipher your birth-month. Please write plainly when giving birthdata.

**B. M., Mich.**—What am I best adapted for in the line of art, or just what is my mission in life?

**A.**—Your birthsign gives you decided artistic talents. At the hour of your birth Libra was rising and this also increases this talent. You are more successful in commercial art than in portraiture. Would advise you to direct your studies along the commercial art lines.

**H. R. D., N. J.**—Why do I not succeed better in business?

**A.**—You are in your proper occupation, but in the wrong location for success. You would be more successful on the West Coast or in Texas and Louisiana.

**H. S., Canada.**—What does 1928 offer for me financially? Will I succeed as a writer?

**A.**—The year denotes moderate success in business and money matters. You will have fairly good earning powers, but some losses in the form of unexpected expenses. The year denotes some travel and short trips also. Do not advise you to spend much time trying to become an author. Small success if any is indicated in this line for you.

To all inquirers: When sending questions to this department it is not sufficient to send merely the month, day and year of your birth. I must also have the hour of birth and the place of birth. Please bear this in mind in future inquiries and thus avoid disappointment when your questions cannot be answered for lack of birth-data.

# GRAPHOLOGY

The Science of Handwriting by Ali Ben Raben

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**L. M. M., Mass.**—You show a distinct temper and excitable nature, a strong love of the poetical, the rhythmic. Your ability along line is very distinctly shown, and your determination is sufficiently marked that you will make a strong effort to see the fulfillment of your dreams. Sorry that I cannot give more space in this reply. Glad that you like the magazine, and will be with us regularly.

**S. E. G., N. H.**—Optimistic, sensitive, likely to be lively conversationalist, some artistic and poetical tendencies. Your aspirations are high, and there is a reasonable amount of enthusiasm in those things that you undertake. I am writing you explaining why a longer report is not given here.

**H. M. M., T. H.**—A smooth, even temperament, rather strongly developed along emotional lines. Unusual optimism, and when you hate you hate; when you love you love, and there is no half-way line. Very strong will. I would like to give you a much more complete report for your handwriting is remarkably strong in character-traits, but space forbids. Your ornate specimens are splendidly done.

**A. M. R., Texas.**—You show exceptionally high aspirations, a sense of humor, a kindly and sympathetic nature, optimism, and a great many qualities that are strikingly worth while, especially in view of what you say in your letter. I certainly would not recommend that you take up your original line of employment, although it seems to me that it should prove a stepping stone to the work you really possess the ability to make your best success.

**B. W., Fla.**—Very expressive in your emotions, with a marked strain of determination, high aspirations, a vivid imagination, and a vast amount of enthusiasm. Your questions are fortune-telling questions, whereas graphology is a report of you, as you are, both in talent, character and natural tendencies. To say whether you will go any

**E. T., Calif.**—When will I meet my ideal mate?  
**A.**—This is beyond the scope of Astrological research. You did not state birth-hour so cannot give you other information about your marriage.

**J. M. S., Calif.**—What is the most profitable direction for my efforts from a material standpoint? What can you see for the future for me?

**A.**—Your best lines are along mental professional pursuits, but as you did not give birth-hour I can not go into detail.

**F. H. R., Calif.** Any suggestions relating to financial changes, and what year has in store for me.

**A.**—Financial affairs are affected by untrue friends, but I judge you will overcome these obstacles successfully. Liable to some illness and domestic inharmony. I have taken Central Vermont as your birthplace. You did not give name of city.

**D. B., Mont.**—You did not give birth-place nor birth-hour so I cannot answer your important questions.

**C. B. W., Ind.**—What particular occupation should I follow to be the most successful in?

**A.**—Theatrical work. Any occupation in connection with the show world is favorable for you. Could also succeed in the practice of occult science if you cared to spend the time to learn it.

place is not within my scope; that is to determine whether you might go to Boston or San Francisco is not the graphologist's work, although where such a tendency exists, we can see travel, the desire for bright lights and activity. I have written you.

**L. O'H., Ohio.**—You have energy, very, very strong opinions when once formed, inclined to the emotional. As explained in my letter it is not possible for me to include some answers in this column. Your tendencies are to do exactly what you think is right, somewhat cautious, and will do well to cultivate your sense of humor.

**J. L. D., Sask.**—You belong to the forward looking, optimistic, strongly emotional type. Your aspirations are very, very high, and your optimism above the average. At the same time there are many other qualities in your nature that should provide something for you worth while. Your intellect, is, definitely speaking, capable of big jobs.

**L. D., N. Y.**—You have the determination bent so clearly defined that though you are sympathetic, and may appear to yield, you will rarely give way in any decided extent from any course you have set for yourself. Your sense of loyalty is strong—very strong indeed—and your other capabilities are equally marked. If you do not go a long way in life it will be because you do not employ the abilities you have.

**J. M. S., Calif.**—Your letter cannot be answered here as fully as necessary to make a clear report. You are ambitious, your aspirations are very high, but there is a strain of sarcasm, of dissatisfaction that shows clearly and is one of the reasons why you are not more successful. Also your natural qualifications are not along the line in which you are now employed. Of course you must also take into account local conditions in so far as actual weekly monetary returns are at this time.

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## NUMEROLOGY

The Secret Power in Your Name by Elaine Williams

M. G. C., Ind. The right time to marry would be 1929 if the man is the one most harmonious to your own vibrations, but to know this would require his full data also.

B. J., Pa. It was impossible to make out your original full name because the last was indistinct. The name should always be printed because each letter has an effect in any advice.

E. J. R., Sask. Your ambition is for creative, artistic work and your ability is for material, physical work. Whatever you do there will be many associations and experiences through mixing. You would be a successful teacher probably of dancing, or physical culture designed by yourself. Be sure to drop the letter J.

M. O., Ga. If there was a number 7 in your birth year you are decidedly to be a singer. It was not clear whether it was 1873 or 1893. You have a group of powerful numbers and a master's abilities. Start in March, 1928.

J. S., Ohio. You should be a musician by all means. Business does not offer the inspirations you need and if you suppress your desires there will be a painful reaction. Anything monotonous will wear you to extreme nervousness. You should be a revelator of something in form of spiritually uplifting people with your own original method. Your signature brings the business tendency. Your signature will need adjusting in a few years. There is lots to tell you but I cannot take the room for it all here.

J. M. B., Texas. You should be a singer by all means or one who through spiritual methods heals the sick. It is your purpose to be a teacher or artist and they can be combined very successfully. Later in life you will not keep so much to yourself.

A. R., Canada. You are certainly a peacemaker yet able to stand a good argument to learn more. You gave me only two names as your full birth and both sounded like first names but your desires for creative work come from the signature. Writing or designing should be good but the stage would certainly be an attraction.

D. D., Wash. I cannot see how Oklahoma can benefit you since it is a struggling place with so much friction which many know nothing of. West Virginia should be good for you. I can understand your preferring to leave Washington because that is no better for you.

Note: This department being discontinued after this issue, all querists interested in free brief "analysis" should become members of "The Numerology Club."

## NUMEROLOGY CLUB

By Elaine Williams

This department will run a club whereby those whose numbers are harmonious to others will be able to enjoy the association through correspondence. Most people need another to help put over their ideas. Many need the advice that only such an understanding can give. Some are good artists who need a practical mind to cooperate with—for results. This department is for the purpose of benefiting and helping others to help themselves. To become a member, it is only necessary to state that you wish to join, and send in your full birth name, your present signature, and your full birth date and address, authorizing us to print your name and address in this department.

Alice Cole, Box 975, Pawhuska, Okla. Ambition 6, Ability 11-7-9, Purpose 11-9-11, Member No. 82.

You have splendid art ability and should certainly be a revelator of it as a musician, painter, sculptor, writer, or any one of the arts. Please do not set this ability aside, but do it with your other duties. Next year you will have a more interesting and varied year with less hard work. Associate with all people.

Esther Olsson, 36 Glenview ave., Jamestown, N. Y., Ambition 11-4-6, Ability 5, Purpose 11-6-8, Member No. 83.

I hope your husband's health is not bad and I hope you are not so nervous. You would probably not like any kind of work unless it offered changes and inspirations and possibly travel. Write your name Esther J. Olsson, and associate with those whose purposes are 1 to 11.

Richards E. Tipper, 708 Talman St., Syracuse, N. Y. Ambition 3, Ability 3, Purpose 1, Member No. 84.

Many are in need of the association of one who could be such a good publicity agent as you have the ability to be. You are an entertainer born with talent and must be individualistic. Yes, you can sell anything through personality. Your signature limits you lots though. This should have been a good money year compared with last year. Associate with a 2 or 3 and 9 or 22.

Roy P. Newell, 200 So. Bonnie Brat St., Los Angeles, Calif. Ambition 11-7-9, Ability 22-3-7, Purpose 7, Member No. 85.

In all three ways you are suited to something along lines of the occult. And the water no doubt often has your companionship and confidence. Keep out of all arguments and never raise your fists. You are very interesting, and interested in developing subjectively. I wonder if you're a writer or possibly a composer of music? Associate with 3 or 9 and 11.

Roger R. Murray, Box 395, Cashmere, Wash. Ambition 11-1-3, Ability 22, Purpose 2, Member No. 86.

You have very fine numbers and I hope you are very constructive. You would like to be an explorer or inventor, creator of some sort and give the world something practical. Very soon you will go into a cycle that may be difficult to understand and you should be guided to prevent anything but the best occurring. This year was an example with its restlessness and surprises and moving about. Associate with 1 or 3 for business and 9 or 11 spiritually.

Harry Rose, 483 Medford St., Somerville, Mass. Ambition 4, Ability 11, Purpose 22-8-3, Member No. 87.

With your ambition to gain power in material things and ability to be the revelator of music, art or business your purpose is to be the master



of commercial expression where you can express yourself. The original name is the background and the above name seems very helpful now until you are about 45. If you made a mistake and gave me Harry instead of Henry and failed to give me a possible middle name the story would be different. Associate with a 1 or 2 and 11 or 22.

William S. Hanley, Steele, Mo. Ambition 8, Ability 11-8-1, Purpose 22-1-5, Member No. 88.

There is a big job for anyone who tries to convince you of things pertaining to the occult or matters spiritual. You have a splendid business mind and your own line of reasoning which since your judgment is good enables you to be independent. Safeguard your health now that you've gone into another cycle which makes conditions so unlike any previous time in life. Associate with 9 and 11.

Richard P. Burke, 7705 Yates Ave., Chicago, Ill.

My analysis comes by considering each individual letter in the full name given at birth. I am sorry you failed to say what the P stands for. William E. Tefft, 208 Pendergast Ave., Jamestown, N. Y. Ambition 6, Ability 22-1-5, Purpose 11-3-5, Member No. 89.

Before long you will go into a cycle much like earlier in life when you were thinking more about a talent or some other self expression than the business and influence. Your middle name has great power to it. You should use it in full but not until the next cycle starts which cannot be told without drawing up a chart. Associate with all 11 and 9.

Lula J. Carter, Box 133, Flagstaff, Arizona. Ambition 8, Ability 5, Purpose 11, Member No. 90.

I wonder if you have ever thought of going to Porto Rico! You probably are attracted to foreign places. Porto Rico should be good or some places in Utah. Arizona has several advantages for you. Your signature is probably causing dissatisfaction. Drop the J. and associate with all people.

Ernest R. Burns, Ketchikan, Alaska. Ambition 11, Ability 2, Purpose 11-7-9, Member No. 91.

Your ambition is to give a truth to the world for spiritual uplift and to develop universal peace. Music is a great necessity to you. If you have not studied you will do so after you are 50. This may be music as well as spiritual and occult matters. Write your name without the middle name or initial and you will be greatly helped but never let anyone tempt you out of the right path because there is no limit to which you may go toward evil or good. Associate with all.

Charles B. Williams, 1849 Borth Ave., Indianapolis, Ind. Ambition 4, Ability 11-8-1, Purpose 11-4-6, Member No. 92.

You desire to be very practical and to gain a place of material freedom and have great ability for initiation in business but your signature should be your full name at least until you are 45. I think you would prefer to be working around the stock exchange or in the brokerage business or so. Associate with a 3 and 9 or 11 purpose people.

Joseph M. Rhodes, Box 213, Homestead, Pa. Ambition 22-5-9, Ability 4, Purpose 11-11-22, Member No. 93.

Your desire seems to be to invent something in a mechanical line very practical for the world. Your name and the first cycle of your life until 1925 were not in harmony at all. You have nothing to worry about now, but write your name Joseph A. Rhodes and forget writing until about 50. Why not teach something. I bet you are or will be a wonderful dancer. Associate with all people. We appreciate your interest in our club.

Walker F. Wood, 807 Lincoln Ave., Alameda, Calif. Ambition 5, Ability 7, Purpose 5, Member No. 94.

I hope your painting is of your own creation because you have an original mind. Music should also be a part of your interests. You are entering a new cycle soon when you will keep much to yourself. Do not feel too lonely but make use of this privilege for study. Associate with an 11 and a 9 purpose for development.

Henry Stempel, 4704 S. Justine St., Chicago, Ill. Ambition 6, Ability 7, Purpose 1, Member No. 95.

You undoubtedly mean well because you want to be everybody's friend but they do not understand you nor appreciate you at all. Hence a very lonely isolated life. Write your name Henri or H. Stempel and associate with a 2 or 3 and 9 or 22 purpose for development. Many of our members need your number 1 purpose to help them too. Lots of advice I could give you if space permitted.

Adelaide Clark, 1833 Benton St., St. Louis, Mo. Ambition 11-3-5, Ability 5, Purpose 22-2-6, Member No. 96.

Life should be so different for you. You should be around music. You should be creating your own designs and doing nothing monotonous. A trip now and then with occasional changes is very necessary for you. Are you physically all right? Get acquainted with your value and impress others with it. Write your name Adelaide L. Clark and associate with purposes 3, 9 and 11.

Julia S. Behr, Box 1065, El Paso, Texas. Ambition 9, Ability 22-8-3, Purpose 22-9-4, Member No. 97.

We are always glad to know that people ap-

preciate our club and we're ever hopeful that our members are being benefited. Your desire seems to be that of the artist, Philanthropist or healer. I would suppose you had a good singing voice and were well balance between the artistic and practical. This is probably a restless year but next year calls for home and responsibilities. Associate with a 9 or 11 purpose.

John Fish, 222 Squires Ave., Endicott, N. Y. Ambition 11-3-5, Ability 5, Purpose 1, Member No. 98.

It seems that you should have some connection with music. You are interested in all new things and sciences. You should be quite an originator, an inventor or probably you have an idea of a new religion for the world. There is much to tell you but we cannot go too far in this space. You should have no monotony but plenty of travel and variety. This is the wrong name for you too. Associate with 2 or 3 and 9 or 22.

E. Irene Walton, 25 Eustis St., Apt. 2, Cambridge, Mass. Ambition 8, Ability 9, Purpose 3, Member No. 99.

Your signature is a help to you. 1927 was the year for adjustments. If you did not start something in 1927 you should wait until 1929. California is a spiritual state and not inharmonious but have you ever thought of Alaska? That should be splendid for you. Associate with 1 or 2 and 9 or 22.

O. P. M., Ga. You are very anxious to keep busy and you have a contradictory number that insists upon more rest and study. Your urge is to develop subjectively along metaphysical lines. You are to be a good listener, doing your work from behind the scenes. There is much revealed in your numbers but too little space here. Your house number causes restlessness.

A. M., Calif. Number 7 is your urge telling you to develop from within something spiritual, metaphysical or occult. You have just gone into a cycle unlike any part of your life. You are to travel have variety and no monotony. Be careful of nervousness and safeguard your mental and physical health. You must have liberty now instead of the responsibilities of the past. An adjustment of the name is necessary.

Louis T. Marks, Box 1689, Orlando, Fla. Ambition 8, Ability 22-8-3, Purpose 6, Member No. 100.

There doesn't seem to be anything that could keep you from health, wealth, success and freedom. Unless you will not accept some of the proven facts about things some people believe and the skepticism annoys you and unless you have no tolerance with those less fortunate and intelligent. Of course 1927 has dragged but you will surely make up for it in 1928. Associate with 3 and 9 or 11.

Adolph Schneebeli, 400 Euclid Ave., Oak Park, Ill. Ambition 4, Ability 3, Purpose 1, Member No. 101.

You have the ability of the artist and can well express yourself with your talent. In 1929 you should be gaining success. You can then use initiative and come forth bravely. You can be helped by writing your name Adolph I. Schneebeli. Associate with persons whose purpose is 2 or 3 and 9 or 22.

Lawrence E. Bailey, 2054 E. So. Grand Ave., Chicago, Ill. Ambition 11-7-9, Ability 8, Purpose 7, Member No. 102.

I wish you could appreciate your own value and raise yourself to your highest vibration and command the position you should have. Get yourself fixed up in a real estate business and let me hear from you a year later. You have wonderful material and you can be what you want to be. Associate with people whose purpose is 3 and 9.

Minnie P. Boyd, 808 North Perry Ave., Peoria, Ill. Ambition 6, Ability 3, Purpose 2, Member No. 103.

You should write stories of real life, full of action, and since it is your purpose to associate with all classes and conditions and collect knowledge and experiences, you certainly should find abundant material. Especially now since you have given up the moving about and uncertainties. Let me hear from you real soon. I am naturally interested in your line of endeavor. You need 1 or 3 and 9 or 11 purpose people for development. Why not find one of our members whose purpose is Number 1.

La Vena Rogers Parrish, 2905 Duncan St., St. Joseph, Mo. Ambition 11-3-5, Ability 7, Purpose 9, Member No. 104.

About ten years ago you changed cycles and life has undoubtedly been more interesting without monotony. If you are designing your own work, I can understand your interest in dress-making, but you should be using your voice and have music around you. You can't stand monotony like you used to. Associate with all people whose purposes are Numbers 1 to 9.

Ervin Putrin, Box 595, Mondovi, Wis. Ambition 4, Ability 5, Purpose 22, Member No. 105.

There is possibly a friction between what you want to do and what you can do. Perhaps you want to be a builder and would like to be steadfast but something forces you to be moving about. Associate with all people for your development.

Andrew J. Wish, 801 College Ave., Cleveland, Ohio. Ambition 11, Ability 11-5-7, Purpose 11-11-22, Member No. 106.

I wish you had printed your original name, because I am not sure I understand each letter and that makes so much difference. You should

# Gone!

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#### Partial Contents

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OCCULT—A Scientific Essay on Photographing the Unseen (illus. 12 articles)—Physical Requisites for Mediumship—Directing the Involuntary Mind—The Human Aura—The Sixth Sense (on vibrations)—Stellar Numerology—Alchemy of Jewels and Metals—Cyclicity of Cyclic Cataclysms—Talismans—Amulets—Zodiacal Gems—Scientific Divination—Your Name and Cosmic Color Currents—Cyclicity Related to the Individual—The Evolutionary Immortality—Magnetism—4 fundamental Principles of Life—The Occult Instinct in Man and Animals—Secret of Hindu Phenomena—Acts of Eastern Adepts—Hindu Secret of Super-Normal Powers or Vibhuti—The Magical Faculty—Occult Science in India—The Vision of Hermes—Requisites of the Master and the Student in Occultism—Dieyanin and the Aura—Critical Points in Evolution and Law of Influx.

PSYCHIC EXPERIENCES—The Washings of the Nile—How I Met Abdullah the Choicest Spirit of the Age—Scientific lights on the Phantoms of the Soul—Spirit History Napoleon—Spirit Journeys—Spirit Life of Marmaduke the Astrologer—Spirit Life Omar the Caliph (illus.)—Looking Forward—Child Life in Spirit World—Who Was Abraham?—Jesus Christ?—20th Century Fulfillments—The Arab's Story—A Live Dead Man.

PSYCHIC PHENOMENA—Why Are Mediums Branded as Fakes? Experiences With a Famous Slate Writing Psychic—Where Does the Suicide Go from Here?—Our Criminals—Psychic Phenomena and the Investigator—The Evil Mind—Spiritism as Applied Psychology—Your Impelling Psychic Power—Unseen Forces in Dreams—Ancient Recognition of Spiritualism—The Rising Psychic Tide.

PSYCHOLOGY—Effect Thought on Health and Body—Higher Thought—Spiritual Life—Stepping Stones to Happiness—Science, Health and Healing—Live to Be 100—Fundamentalism—What Is It, Modernism, Foundations, Authority, Infallible Books Inconsistencies, Biblical Basis, and Its Doom—Drugless Treatment Nervousness (Diet)—How Great Is Man?—Natural Foods Build Endurance—Taking Stock of Mental Telepathy—The Psychology of Insanity—Mind the Master Builder, Masterful Series on Philosophy and Practice of Mental Science—Elementary Psychology and Practical Psychology of Practical Self Help—The Power of Thought—Psycho Therapeutics—Value of Will—Thought and Character—Psychology and Spiritualism—The Mind and the coherers.

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sign your name as above until later in life. You have been hindering your self expression with your signature. 1928 is a new year for you. There are responsibilities that you were not accustomed to ten years ago and it is a phase to be developed.

Delvina M. Erickson, 43 Meade St., Denver, Colo. Ambition 6, Ability 7, Purpose 4, Member No. 107.

If I understand the name properly I would say you could be a real estate agent or horticulturist. Handling a position where you are in authority and in some way connected with nature. 1927 has not been a very good year but 1928 will be more settled.

Lawrence L. Erickson, 43 Meade St., Denver, Colo. Ambition 11-9-11, Ability 22-8-3, Purpose 11-1-3, Member No. 108.

You should be interested in musical lines. There is no need for you to ever hold a small position. You could be a minister or an entertainer or secretary but you must express yourself inspirationally and artistically.

Edward F. Eaton, 1519 9th Ave., Pine Bluff, Ark. Ambition 11-1-3, Ability 11-5-7, Purpose 22-11-4-1, Member No. 109.

Things are very different than they were ten years ago when life was a drag. Now it is inspirational, romantic and should be free of cares. You are certainly an artist and you can be a great master by your last cycle after 50 if you live to your highest and keep developing.

Henrietta S. Warner, 1512 Reis Ave., Evansville, Indiana. Ambition 7, Ability 11, Purpose 5, Member No. 110.

It is evident you are fond of the water and interested in the occult and mystics. Psychical, and are able to be the revelator of high spiritual truths. It is your purpose to travel and get many life experiences doing universal good. You need freedom always but the responsibilities you naturally took on about 10 years ago will continue. Sign your name as above.

Thos. L. Garrett, 209 So. State St., Chicago, Ill. Ambition 7, Ability 22-5-9, Purpose 22-8-1, Member No. 111.

I wonder how many times you have been told you're in luck! I can't see what there could be wrong in your life unless you wish for more time to travel on the water and if you can take advantage of this when you like the only other thing may be the lack of time to absorb more knowledge although you have a great abundance. You will need advice 10 years from now.

Wilfred E. Livingston, 420 W. John Calvin Ave., College Park, Ga. Ambition 7, Ability 6, Purpose 3, Member No. 112.

If you will sign yourself Wilfred P. Livingston you will be able to express your ideas. You ought to be a writer or artist of some sort where you will be in a responsible position since you are so dependable. Things change much for the better in the next ten years.

Robert Morgan, Hotel Lexington, Chicago, Ill. Ambition 11-3-5, Ability 11-11-22, Purpose 4, Member No. 113.

You certainly are a master and I hope you realize your possibilities which are wonderful. The whole world should know of your inventions. Being a salesman is only a desire but you are very practical.

Emily Jane Rosche, 2036 Elphinstone St., Regina, Sask. Ambition 11-1-3, Ability 5, Purpose 6, Member No. 114.

There is no charge to join nor dues for membership in our club and every reader is invited to enter. We hope to grow big and be represented in every corner of the earth and at the rate we're going, there will be some surprises when I give a little story to our members of the developments. With your numbers you would naturally be interested in sciences and always anxious to learn more.

Allen H. Alden, Box 84, Raton, New Mexico. Ambition 11-6-8, Ability 6, Purpose 8, Member No. 115.

Why do you not become a lawyer? There is evidence of your being desirous of it as well as especially suited to it. Never write your name as above, it prevents your progress. Use it either in full or A. H. or Allen Alden.

Karl Fretcher, 460 Nash St., Akron, Ohio. Ambition 3, Ability 11-4-6, Purpose 1, Member No. 116.

Your vibration is certainly needed badly by many people and members whose purpose number is 2 and also 3 are those who in turn can help you. You are a real artist, a creative and substantial one. You could be a teacher of the work. There is much advice I'd like to give you if I had room for it. Akron is not the best place for you.

Ella Jackson, 220 W 2nd St., Tulsa, Okla. Ambition 2, Ability 11-3-5, Purpose 1, Member No. 117.

You have a big question "if you would be successful in all your future undertakings". The above signature would be a drawback in many ways. I wish you would write your name Erna Shepherd Jackson all the time until you are 45 then another adjustment is necessary. In Shepherd lies your mastership. You have powerful numbers and a perfect trinity. I should like to be able to tell you lots. Yes, I teach numerology by mail and my charge is \$30.00.

Richard Herbert, 928 1/2 N. St., Sacramento, Calif. Ambition 11, Ability 7, Purpose 4, Member No. 118.

Your ambition is to be a revelator, a spiritual uplifter and interested in matters of the metaphysical, occult and spiritual. Decidedly psy-

chical, compelled to work rather hard physically although the inclination is rest and study in quiet peaceful surroundings. Misunderstood by most people. You will be more alone after 50. Thomas Sutcliffe, Fort Frances, Ontario, Canada. Ambition 6, Ability 22-11-6, Purpose 4, Member No. 119.

It is your purpose to work hard for all you obtain and you can make this very pleasant work. You can be a writer without disconsoling your other work but let your other work be teaching something in a physical, but artistic way. Life will be easier now than the past and money more plentiful, but be sure not to keep yourself down by writing your name Tom.

Henry Jensen, 835 Gantenbein Ave., Portland, Oregon. Ambition 11, Ability 22-22-7-6, Purpose 6, Member No. 120.

I am so glad to see that you are awakening to your possibilities. Do only the highest and biggest kind of work. Your love for music suggests singing to you but I believe you will find that you are a master along other artistic lines where you are in authority and handle big responsibilities as the adjuster for people. However you need music around you and should not discontinue singing.

Myra G. Carey, 3347 School St., Indianapolis, Ind. Ambition 11, Ability 11-7-9, Purpose 1, Member No. 121.

It is certainly evident that your power for faith healing is great and your ambition is to do what the revelator Jesus did. You are psychical, well suited to spiritual work, spreading peace and love. You are to have perfect freedom and can write your own creative ideas especially along lines for uplift. And in lecturing you will always be heard because of the compelling voice you possess both for speaking and singing. We always like to hear again from our members.

John B. Downs, 4th and J. St., Sacramento, Calif. Ambition 11-3-5, Ability 11, Purpose 5, Member No. 122.

Whenever one has an 11 Ability they are liable to suffer with despondency if anything goes wrong and it is not easy to pick oneself up again and see the beautiful moonlight in the romantic sense as before. I would love to help you. Try this prescription. Drop the John and write your real name Benton Downs. This is your adjustment year. Try selling real estate in 1928, and study and write and 1929 brings success and good finances. But look ahead with faith.

Louis Inniss, 276 W. 143rd St., New York, N. Y. Ambition 11-9-11, Ability 8, Purpose 11-7-9, Member No. 123.

I am naturally wondering if you made a mistake in the birth name of Louie. If it was originally given to you as Louis I can understand your interest in mechanics. If you have a good voice you should certainly right away to develop it because your inclinations will be more like your ambition after a few. You can raise yourself to great heights and I hope Numerology will be your inspiration. Write your name Stanley Inniss always. It's much better.

William John Clayton, 340 Keele Ave., Toronto, Canada. Ambition 5, Ability 9, Purpose 11, Member No. 124.

There is no reason for your not reaching the heights and salary of Caruso with the voice you could develop. The work you love may be chemistry or inventing but there will have to be a certain amount of travel and variety to it. Of course you have a versatile mind and you could be a musician, a salesman, artist educationalist or healer. There is so much restlessness though because you must have inspirational, artistic surroundings with variations, no monotony.

Mark Norton, 2135 Magnolia, Pinos Altos, Neu Mexico.

I am sorry you failed to give the necessary data.

Daniel McRae, Box 373 Dawson, Yukon, Canada. Ambition 1, Ability 22-6-1, Purpose 7, Member No. 125.

You have gone into a period of life now when you are to develop from within and not handle the responsibilities you had nor express yourself probably with a talent. This loneliness and isolation and seeming suppression means you have at last gotten on your path in life when, if you accept it constructively you can do great works in connection with writing or something creative which you have always wanted to do. It may be to explore or invent. Do not let money bother you. Have faith and you will have supply.

Anna Linnenheuerger, 813 W. 16th St., Sioux Falls, So. Dakota. Ambition 8, Ability 3, Purpose 22-11-3-9, Member No. 126.

You are a 3 person with a present expression of 9 and this 9 coupled with your cycle number can cause mental or physical trouble. Are you having trouble with your feet? I would consider that you are in the wrong city or it may be your signature unless you can continue in healing work and feel that the change that took place is for your mutual benefit. 1928 will be a splendid year for you to be a student of something for inner development.

Alice Hodgins, 534 Sherbrooke St., Winnipeg, Manitoba, Canada. Ambition 6, Ability 9, Purpose 5, Member No. 127.

I hope nothing prevents you from expressing the art you are so well suited for. You would also be a good doctor. It was not clear if the last signature in your birth year was 1 or 7 and that makes a difference. I have accepted it as figure 1. You are not signing your name helpfully. Do not fail to rest and study or write in 1928. It is the time to develop within.



# COMPLETE INDEX TO THE OCCULT DIGEST AND PSYCHIC POWER 1923—1924—1925—1926—1927

**THIS Index is a key, by subject, author and title, to every important article in *The Occult Digest and Psychic Power* for the past five years. The general subject is given first, the author's name second, and the title of the article, alphabetically, last. The figures after the title are the key to where the matter can be found. Certain back numbers containing these articles may be obtained from the publishers; many are at a premium; some are out of print. The figures, reading ODII-6-24 indicate that the article after which they appear, is to be found in *The Occult Digest*, Volume II, Number 6, page 24. The letters PP before the numerals indicates the material is in *Psychic Power*.**

## ASTROLOGY

- Cromley, M.  
Astrology, the Old New Science ..... PPII-4-36  
Notes, Astrological. PPII-5-45; 6-44
- Gilmore, E. K.  
Astronomy and Astrology ..... ODII-11-14
- Harding, Warren G.  
Horoscope by "Nariel"..... PPII-9-38
- Irvine, Clarke  
Twinkle of the Stars, The ..... ODIII-5-33
- Johns, Prof. J. H.  
Astrology, The Key..... ODIII-6-24
- Langstron, H. Ayres  
Coolidge, Calvin, Horoscope ..... PPIII-9-41  
Notes, Astrological..... PPIII-3-40; 4-35; 5-41; 6-41; 7-41; 8-41; 9-41; 10-43. PPII-10-39; III-1-40; 2-42
- Libra, Brandon  
Astrology and Fatalism..... ODI-8-34  
De Astrologia..... ODIII-8-17  
Stars of—January, February, March, April, May, June, July, August, September, October, November and December. ODII-1-18; 2-16; 3-17; 4-15; 5-15; 6-9; 7-13; 8-15; 9-20; 10-17; 11-15; III-1-21  
Pleasure and Profit in the Stars ..... ODII-3-8
- Lippincott, James J.  
Key-Chart ..... ODIII-11-2
- McLean, Besse K.  
Horoscope of..... ODII-1-21
- McNaughton, Duncan  
Medical Astrology: Notes on "Nariel"..... PPII-2-26  
Horoscope of Warren G. Harding ..... PPIII-9-38
- Osiris, Haasan  
Daily Guide, Astrological ..... ODIII-6-26; 7-37  
My Stars and Astral Guide ..... ODIII-4-38; 5-31  
My Stars and What They Tell Me ..... ODII-7-34; 8-36; 9-23  
My Stars and What They Tell Me..... ODIII-12-16  
Astrology, The Science of ..... ODIII-11-18  
Notes, Astrological. ODI-2-28/29; 2-24; 4-31; 5-8; 6-22; 7-29; 8-22; 9-18; 10-20; II-1-24; 2-24; 4-20; 5-20; 6-19; 8-24; 9-27; 10-24; 11-22; III-22; III-1-23; 2-22 3-25  
Astrology—Queries Answered ..... ODIII-9-24
- Reprint  
Astrological Notes..... PPIII-8-39
- Roback, C. W.  
Origin of Astrology, The ..... ODI-8-18; 9-19/25
- Skeen, Ruth  
House of Mystery, The (Pisces) ..... ODIII-11-10

- Stadnick, Rudolph  
Planetary Influence..... ODIII-3-15
- Thompson, Catherine Howard  
Coolidge, Calvin, Horoscope ..... PPII-9-39
- Unsigned  
Zodiac, Egyptian, of Denderah (Astrol) ..... PPII-8-18  
"Uranus"  
Astrology: Its Relation to the Fundamentals of Life. PPII-2-12

## BIBLICAL

- Thompson, Catherine Howard  
Who Was Miriam?..... PPII-10-43  
Who Was Abraham?..... PPIII-4-39  
Jesus, Who Was?..... PPIII-12-29
- Orbes, T. F.  
We Are in the Midst of the Greater Christianity ..... ODI-8-21

## BOOK REVIEWS

- After Death—What? John C. Custer..... ODI-7-40
- Aimee Semple McPherson: John J. Kershner..... ODIII-3-48
- Almost Human: Robert M. Yerkes..... ODI-9-37
- Animals Looking Into the Future: W. A. Kepner. ODI-8-48
- Art and the Unconscious: John M. Thorburn..... ODII-v-39
- As a Doctor Sees It: B. Liber ..... ODI-3-48
- Astrology, the Link Between Two Worlds: S. Elizabeth Hall..... ODII-3-37
- Astrology, Textbook of: Vivian Robson ..... ODII-3-37
- Atlantis, The Story of, and the Lost Lemuria..... ODIII-4-46
- Atoms and Rays: Oliver Lodge ..... ODII-5-39
- Australian Totemism: Gexa Roheim ..... ODII-7-41
- Author and Printer: W. H. Warren ..... ODIII-1-41
- Axel: De Lisle Adam..... ODII-7-41
- Beginnings of History According to the Jews: Charles Prospero Pagnani ..... ODI-9-37
- Behaviorism: Dr. John Watson..... ODII-3-37
- Bhagavad Gita: Ed. Franklin Egerton..... ODII-9-37
- Bible and Evolution: Doctrines: Charles Edwin Tibbles ..... ODIII-1-41
- Bible Record of Creation in One Sentence, The: C. De Vos..... ODI-7-40/41
- Bible Unmasked, The..... ODII-5-46
- Bill Porter: Upton Sinclair ..... ODII-2-39
- Bindon Parva: George A. Birmingham ODI-9-37
- Black Magician, The: R. T. M. Scott..... ODI-9-37
- Bless and You Shall Be Blessed: Walter De Vos ..... ODII-2-39
- Blue Island, The: W. T. Stead..... ODI-1-42/43
- Bombshells: J. D. Levine..... ODI-8-48 etc.
- Bone Dry World, A: Frederick William Bull ODI-9-37
- Book of Earth, The: Alfred Noyes ..... ODI-8-46/47
- Builders Crown of Jewels, The: by Evelyn Whitehall..... ODII-2-39
- Business Man of Syria, The: Stocking & Thotheroth ODII-4-39
- Cabalism, A Study of: H. B. Pullen-Bury..... ODII-4-39
- Cabriba ..... ODIII-4-46
- Can the Lost Art of Christian Healing Be Restored? William Montrose Carr..... ODII-2-39
- Carmen Ariza: Charles Francis Stocking ..... ODII-5-39
- Ca-ta-ly-sis: Cornelius De Vos..... ODI-3-48/49
- Chalice of Ecstasy: Frater Achad ..... ODI-10-33
- Challenge of Childhood, The: Ira S. Wile..... ODII-3-37
- Character of Races, The: Ellesworth Hunington ..... ODI-1-42/43
- Chemistry in Modern Life: Svante August Arrhenius ..... ODI-10-33
- Children's Dreams: C. W. Kimmins..... ODIII-1-41
- Collected Fruits of Occult Teaching: A. P. Sinnett..... ODII-1-39
- Coming Light: Mary Bruce Wallace..... ODI-9-37
- Communism and Christianity: William Montgomery Brown ..... ODI-9-37
- Composition of Well Being: Adam Abet ..... ODI-7-40/41
- Contribution of Experimental Telepathy ..... ODIII-5-46
- Conquest of Disease, The ..... ODIII-5-46
- Daedalus: J. B. Haldane ..... ODI-9-37
- Dead Right: Jeanette Lee ..... ODI-5-37
- Divine Healing as Bible Times: Walter Hawkins ..... ODI-5-46/47
- Dream Problem, The: Ram Narayana ..... ODIII-1-41
- Earth Speaks to Bryan, The: Henry F. Osborne..... ODI-8-46/47
- Easy Road to Demonstration, The: Evelyn Hamilton ..... ODII-2-39
- Edie: W. H. Speer..... ODII-9-41
- Egyptian Revival, The: Frater Achad ..... ODI-10-33
- Egyptian Scriptures Interpreted: G. A. Gaskell ODII-5-39
- Etheric Double, The: Maj. Arthur E. Powell..... ODII-9-41
- Everyday Practical Psychology: Ernest M. Atkinson ..... ODII-2-40
- Evolution for John Doe: Henshaw Ward ..... ODI-8-48
- Experience and Nature: John Dewey ..... ODII-5-39



- Faces of the Living Dead:  
Estelle W. Stead....ODIII-1-41
- Faith and Health:  
Solomon Choen ....ODIII-1-41
- Fate or Destiny:  
Louis Lisemen .....ODII-9-41
- Fire Women, The: William  
Pinkney Lawson .....ODI-8-48
- Flowers of St. Francis:  
T. W. Arnold.....ODI-9-37
- Finished Kingdom, The:  
Lillian De Waters....ODI-10-33
- Food, Its Selection and  
Preparation: Leon  
Bourongon .....ODI-10-33
- Foods and Chemicals:  
Victor C. Rocine....ODI-1-42/43
- Foundations of the Universe:  
M. Luckiesh .....ODI-8-46/47
- Freedom Through  
Right Thinking:  
Lewis C. Stang.....ODII-4-39
- From Beyond the Veil:  
Monrovia .....ODIII-1-41
- From the Other Side:  
J. H. D. Miller.....ODIII-1-41
- Fruit of the Family Tree:  
Albert Edward Wiggam ODI-8-48
- Galomalism:  
Dr. William Danmar..ODII-1-39
- Geist-Erkenntnis:  
Dr. William Danmar..ODII-1-39
- Ghostology:  
Dr. William Danmar..ODII-1-39
- Gist of Evolution:  
Horatio Newman ....ODII-8-42
- Glory Strains:  
Ida C. Balter.....ODIII-3-48
- Goat Without Horns, The:  
Beale Davis .....ODII-3-37
- Goitre, Beware of the Knife:  
J. D. Levine, M.D....ODI-10-33
- Golden Age, The:  
Dr. T. W. Butler....ODIII-1-41
- Graphology: Louise Rice.ODI-8-46
- Greater Revelation—Automatic  
Writing: Baroness Katherine  
Evans von Klenner.ODI-7-40/41
- Haunted Houses:  
Charles G. Harper....ODI-5-37
- Health, Nature's Precious Gift:  
J. F. Levine.....ODI-7-40/41
- Hidden Meanings:  
E. Matthews Dawson ODIIII-1-41
- Highest Ideal, The:  
Peter K. Danoff.....ODI-5-37
- Historical Development  
of Christianity:  
O. L. Joseph.....ODI-9-37
- Homo Sapiens .....ODIII-5-46
- How Spirits Communicate:  
Rev. G. Vale Owen..ODIII-1-41
- How to Develop  
Psychic Power:  
Franklin A. Thomas..ODII-9-41
- How to Have Health:  
Lillian De Waters....ODI-10-33
- How to Reach the  
Master Mind:  
S. V. N. Phillips....ODI-1-42/43
- How to Sell Quality:  
J. C. Aspley.....ODIII-1-41
- How Thoughts Mark the Face:  
Lemuel E. Gibson..ODI-2-38/39
- Human Vivisection:  
John S. Codman.....ODI-10-33
- Huxley's Poems.....ODIII-5-46
- Icarus:  
Bertrand Russell ....ODI-9-37
- I Have Tasted Death..ODIII-5-46
- Immanuel Kent:  
A Symposium .....ODI-8-46/47
- Imprisonment:  
Bernard Shaw .....ODI-9-37
- Indian Year Book, The:  
Sir Stanley Reed....ODIII-1-41
- Inner Vision, The:  
Kansas City (Unity).ODIII-1-41
- Inside Bath, The:  
Danite .....ODIII-1-41
- Interpretative Sciences, The:  
Glenn Andrew Kratzer.ODI-10-33
- Introduction to Objective  
Psychopathology: Dr. G. V.  
Hamilton .....ODII-3-37
- Introduction to Philosophy:  
James H. Ryan.....ODI-8-46/47
- Irish Wisdom, Preserved in  
Bible and Pyramid: Conon  
MacDari .....ODI-6-32/33
- Journeys Through Space:  
Effa Danelson.....ODI-8-48 etc.
- Jungle Days: William  
Beebe .....ODI-8-48 etc.
- Jesus of Nazareth: Dr. Joseph  
Klausner .....ODII-1-39
- Jesus Christ, The Trial of:  
Andrew C. Bisek.....ODI-9-37
- Kabbalah, The.....ODIII-4-46
- Key to Faith, The: M. O.  
Gershenson .....ODII-8-42
- Kingdom of Happiness,  
The .....ODIII-5-46
- Know Thyself: Joseph J.  
Higgs .....ODI-6-32/33
- Letters to Judd: Upton  
Sinclair .....ODIII-1-41
- Letters on God and Magnet-  
ism: Reichenbach.....ODII-9
- Life in The Etheric: Helen  
Wells .....ODIII-1-41
- Light is Good: Artie Mae  
Blackburn .....ODIII-1-41
- Little Ugly Face: Florence C.  
Coolidge .....ODIII-1-41
- Lotuses of the Mahayana:  
Kenneth Saunders.....ODII-9-
- Maker, Man and Matter:  
Pierson Worrall Bann-  
ing .....ODII-4-39
- Making Friends With Our  
Nerves: O. S. Marden..ODI-5-37
- Mammonart: Upton  
Sinclair .....ODI-7-40/41
- Man Nobody Knows, The:  
Bruce Barton.....ODIII-1-10
- Mascot Book, The: Elizabeth  
Villiers .....ODIII-1-41
- Man's Development on the  
Physical, Mental and Spir-  
itual Planes: W. R.  
Carter .....ODI-10-33
- Master Key of Love:  
Saxon .....ODI-8-48
- Mechanics of Progression, The:  
Elizabeth Aldrich....ODIII-1-41
- Mental Growth of Children:  
B. J. Johnson.....ODI-5-37
- Modern Nirvanaism: William  
Danmar .....ODII-1-39
- Majove Rhymes: Walter  
Wallace Robinson....ODII-2-39
- More Things in Heaven and  
Earth: Robert Blatch-  
ford .....ODII-9-41
- Mr. Kello: Ian Ferguson.ODI-5-37
- Music of The Spheres, The:  
Florence Armstrong  
Grondal .....ODIII-3-48
- My Psychic Adventures: J.  
Malcolm Bird.....ODII-9-41
- Mysterious Glands, The:  
Dr. H. Rubin.....ODII-5-39
- Names and Their Numbers:  
Mabel L. Ahmad....ODIII-1-41
- Narada Sutra: Tr. E. D.  
Stury .....ODII-9-
- Natural Food Recipes: Mrs.  
B. S. Claunch.....ODII-2-39
- Negro Year Book.....ODIII-3-48
- New Decalogue of Science:  
Albert E. Wiggam....ODI-10-33
- New Psychology, The:  
Chas. F. Haane.....ODII-2-40
- Normal and Supernormal  
Telepathy .....ODIII-5-46
- Occult Powers of Modern  
Spiritism: Alfred Rund-  
quist .....ODII-6-39
- Occult View of Health and  
Disease, An: Geoffrey  
Hudson .....ODIII-1-41
- Occultism for Beginners:  
William H. Dover....ODIII-1-41
- Old and New Viewpoints in  
Psychology: Knight  
Dunlap .....ODII-3-37
- Old Testament: Retr. By  
Dr. James Moffatt....ODII-1-39
- Our Life After Death: Rev.  
Arthur Chambers....ODIII-1-41
- Our Many Lives Here and  
Elsewhere: J. H. M.  
London .....ODIII-1-41
- Out of the Primitive: Sylvia  
A Shafer, Rec.....ODI-3-48/49
- Outlines of Psychometry:  
C. H. McDermott....ODIII-2-47
- People of Other Worlds:  
Vesta La Vesta.....ODII-9-41
- People's New Covenant, The:  
Arthur E. Overbury..ODII-1-39
- Pertinent and  
Impertinent .....ODIII-5-46
- Philosophy and Phenomena  
Spiritualism: Rev. Franklin  
A Thomas.....ODII-5-39
- Philosophy of the Recent  
Past .....ODIII-4-46
- Philosophy of Witchcraft, The:  
Ian Ferguson.....ODI-8-46/47
- Philosophical Writings of  
Henry Moore, The: Flora  
Isabel MacKinnin....ODII-3-37
- Poems of Truth and Medita-  
tion: Ida Mingle....ODI-3-48/49
- Power and Purpose: H.  
Ernest Hunt.....ODII-9-41
- Practical Numerology: C. G.  
Sander .....ODIII-1-41
- Practical Occultism: J. J.  
Morse .....ODIII-1-41
- Practical Psychology: Burt  
B. Ellsworth.....ODI-9-37
- Prince of Ur, The: Capt. R. A.  
Neaum .....ODII-9
- Principles and Purpose of Ve-  
danta: Swani Para-  
mananda .....ODIII-1-41
- Prometheus Unbound: Occult  
Analysis by James Morgan  
Pryse .....ODII-3-37
- Prostatic Diseases: George  
Starr White, M.D....ODI-10-33
- Psalms of Servitude..ODIII-4-46
- Psychic Messages from Oscar  
Wilde: H. T. Smith...ODII-6-39
- Psychic Science, The Facts of,  
and Philosophy .....ODIII-4-46
- Psychoanalysis: by  
Baker. ....ODIII-5-46
- Psychology: Alfred  
Stringer .....ODII-5-39
- Psychology and Morals:  
J. A. Hadfield.....ODI-9-37
- Psychopathology: Dr. E. J.  
Kempf .....ODII-3-37
- G. B. L.: Frater Achad.ODI-10-33
- Radio Talks on Character  
Analysis: Alma Thompson  
Leaverton .....ODI-10-33
- Rawson's, Frederick L., First  
Message to His Loved  
Ones in the World: By a  
Psychic .....ODIII-1-41
- Regeneration: Elizabeth  
and Victor Good....ODIII-1-41
- Revelations and Repudiations  
of Great Minds Discarnata:  
Frances Hood .....ODI-7-40/41
- Revelation of Sex Mysteries:  
Roderick Thurber...ODI-3-48/49
- Scarlet Thread, The: Mary  
Virginia Wulff.....ODI-8-48
- Science of Colors and Rhythm:  
E. J. Stevens.....ODI-7-40/41
- Science of Fairy Tales: Edwin  
Hartland .....ODII-5-39



Science of Love With Key to Immortality: Ida Mingle ..... ODI-2-47  
 Secret of Asia, The: T. L. Vaswani ..... ODI-1-41  
 Sequoia Sonnets: Charles Keeler ..... ODI-4-46/47  
 Sex at Choice: Mrs. Monteith Erskine ..... ODI-9-37  
 Sex and Civilization: Paul Bonsfield ..... ODI-5-37  
 Sins of Science, The: Scudder Klyce ..... ODI-3-37  
 Soil and Civilization, The: Milton Whitney ..... ODI-10-33  
 Solution of the Health Problem in a Nutshell, The: Ralph Collier Wright ..... ODI-10-33  
 Some Open Ways to God: Walter Russell Bowie ..... ODI-1-42/43  
 Sonnets: M. C. S. (Preface by Upton Sinclair) ..... ODI-2-39  
 Soul Science: Franklin A. Thomas ..... ODI-9-41  
 Sources of Christianity: Khwaja Kamal-Ud-Din ..... ODI-5-39  
 Spectacles of Mr. Cagliostro ..... ODI-4-46  
 Splendid Angel, A: J. H. Symons ..... ODI-3-37  
 Statements of a Master: E. D. & W. J. Chambers ..... ODI-9-29  
 Stories from North American Mythology: Cora Morris ..... ODI-1-39  
 Sunlit Way, The: Ernest C. Wilson ..... ODI-3-48/49  
 Survival: A Symposium: Ed. James Marchant ..... ODI-3-37  
 Testimony of Science in Favor of Natural and Humane Diet, The: Sidney H. Beard ..... ODI-2-39  
 Theosophical Science Series W. Scott Lewis ..... ODI-1-41  
 Theosophy Explained ..... ODI-5-46  
 Think: George Starr White, M.D. .... ODI-10-33  
 Think It Over: Mariam Johnson ..... ODI-2-39  
 Thinker, The ..... ODI-8-7  
 Thirty Years Among the Dead: Carl A. Wickland ..... ODI-3-46/49  
 This Believing World: Lewis Browne ..... ODI-3-48  
 Thou, Israel: Charles F. Stocking ..... ARI-10-33  
 Three EEEs, The ..... ODI-4-46  
 Through Science to God: Floyd Darrow ..... ODI-5-39  
 Thus Far: F. C. Smith ..... ODI-9-37  
 Ti-me-kum-dan: Tr. Millicent Morrison ..... ODI-9-37  
 Torchbearers, The: Kamala Krishna ..... ODI-1-39  
 Towards a New Era in Healing: Sheldon Knapp ..... ODI-1-41  
 Towards the Stars: Dennis Bradley ..... ODI-2-17  
 Triumph Over Death, The: Walter Devoe ..... ODI-1-41  
 Truth About Death and Life Hereafter, The: John J. Kershner ..... ODI-1-42/43  
 Types of Mankind: Emily H. Rocine ..... ODI-2-38/39  
 Uncommon Sense of Applied Psychology, The: Chamberlain, C. W. .... ODI-1-39  
 Understanding the Bible: W. G. Ballantine ..... ODI-3-37  
 Unfinished Work of the United States, The: De Vos ..... ODI-6-32/33  
 Unfoldment: Rochester Home Betterment Club ..... ODI-10-33  
 Unfoldment of Psychic Power: Rocine ..... ODI-5-37  
 Unity: J. D. Beresford ..... ODI-1-42/43  
 Unity of the Sciences: Julia Goldzier ..... ODI-10-33

Universal Creative Law and Criminality: John A. Skog ..... ODI-8-48  
 Unto Thee I Grant: Shi Ramatherio ..... ODI-8-48  
 Unmasking Our Minds: David Seabury ..... ODI-6-32/33  
 Victory, The: Charles Keeler ..... ODI-4-46/47  
 Vital Facts for Those Who Think: J. A. Eichwaldt ..... ODI-2-48/49  
 Vivisection and the Public Conscience: J. S. Codman ..... ODI-10-33  
 Way of Melchisedec, The: L. B. Whitney ..... ODI-1-41  
 When it was Light: Henry Lee Stoddard ..... ODI-1-42/43  
 What Next? C-n ..... ODI-3-48  
 Who's Who in the Bible: E. F. Allen ..... ODI-9-37  
 Who's Who in the Occult: William C. Hartman ..... ODI-2-37  
 Why I am a Spiritual Vagabond: Thos. L. Masson ..... ODI-6-32/33  
 Wisdom of the Dogs, The: H. Dennis Bradley ..... ODI-3-37  
 Witch, The ..... ODI-4-46  
 Wireless Possibilities: A. M. Low ..... ODI-9-37  
 Woman and the New Race: Margaret Sanger ..... ODI-10-33  
 Woman I Am, The: Amber Lee ..... ODI-9-41  
 Words of Wisdom for Expectant Mothers: C De Vos ..... ODI-7-40/41  
 World's Time Chart: Felix M. Lacher ..... ODI-8-48  
 You and Your Universe: Ernest C. Wilson ..... ODI-4-46/47  
 Your Invisible Power ..... ODI-5-46  
 Youth Obtained and Retained: G. S. White ..... ODI-10-33  
 Yoti: Hans Skreberg ..... ODI-7-41

#### CHARACTER ANALYSIS

Auerbach, H. B. Human Element and the Unification of Knowledge, The ..... ODI-2-10  
 Bonus, Daniel H. Psychoanalysis and Child Training ..... ODI-8-23; 9-17; 10-17; 11-23; 2-15; 4-21; 11-29  
 Burnett, J. A. Method of Measuring Phrenological Faculties ..... ODI-3-41  
 Chamberlain, C. W. Battling Blondes, These ..... ODI-5-20  
 Blonde Biologically Damned, Is the? ..... ODI-11-12  
 Brunette Beautiful but Dumb, Is the? ..... ODI-2-24  
 Brunette Always Lazy, Is the? ..... ODI-3-17  
 Criminal Type, How to Know the ..... ODI-9-9  
 Light and Shadow ..... ODI-8-15  
 Red Headed Love ..... ODI-7-8  
 Saving the Brains of America ..... ODI-7-8  
 Secrets of High Pressure Selling ..... ODI-10-10  
 Sex Appeal, Have You? ..... ODI-1-12  
 Suggestible Somnambule, Are You a? ..... ODI-7-15  
 Vanishing of the Blonde, The ..... ODI-10-8  
 Dodd, W. M. When You Are Fourscore and Ten ..... ODI-9-19  
 Fletcher, Frances Classifications of Society According to Pythagoras ..... ODI-9-10

Harlow, Winnifred Webster Are You Honey or Acid? ..... ODI-11-17  
 Kidney, Charles Mental Familiarity ..... ODI-10-26  
 Levine, J. D. Human Eyes, The Master Key to Diagnosis ..... ODI-6-28; 10-29

Palmer, Alice Peculiarities of Human Nature ..... ODI-2-20

Reprint Character Analysis, by Figure ..... PPII-3-36

Rocine, Emily H. 19 Different Types of People (The Oxygen or Oxygenic) ..... ODI-2-23  
 Good Health and Long Life ..... ODI-1-35  
 Atrophic Type, The ..... ODI-9-18  
 Calcium Type ..... ODI-8-12  
 Carboferic Type ..... ODI-4-33  
 Exesthetic (Sulphur) Type ..... ODI-7-16  
 Fluorin Type ..... ODI-6-16  
 Hydrogen Type, The ..... ODI-5-23  
 Isogenic Type ..... ODI-4-10  
 Lipopheric Type ..... ODI-5-6  
 Medecic Type ..... ODI-7-8  
 Nitrogen Type ..... ODI-3-23  
 Pallinomic Type ..... ODI-8-20  
 Pathetic Type ..... ODI-3-10  
 Phosphorus Type ..... ODI-9-13  
 Potassium Type ..... ODI-1-10  
 Silicon Type ..... ODI-2-9  
 Sodium Type ..... ODI-10-15

Walsh, Edna P. Character Analysis at Sight ..... PPII-10-16

#### CLAIRAUDIENCE

Keen, Mrs. Clara Psychic Phenomena of Voices ..... PPII-5-39  
 Williams, H. S. Hearing the Inaudible ..... PPII-4-42

#### DEATH PENALTY

Brownell, George G. Is Death the Cure for Crime? ..... ODI-7-10  
 Hartmann, W. C. Legalized Murder ..... ODI-9-12  
 Holley, Horace Kill, Is Baha'ist Doctrine ..... ODI-9-11  
 Lewis, H. Spencer Murder by Society ..... ODI-8-16

#### DREAMS

Banning, Pierson Worrall Sleep, Some Mysteries of ..... ODI-9-19  
 Bruce, H. Addington Dreams, Comfort ..... PPII-4-19  
 Croft, D. E. Dreams, Unseen Forces in ..... PPII-10-24  
 Freud, Sigmund Discussion of Dreams, Theory ..... ODI-3-19  
 Raizizum, Yacki Dr. Dreams ..... PPII-7-18  
 Vaught, L. A. While Asleep ..... PPII-9-44

#### EDITORIALS

Austin, B. F. Fundamentalism ..... PPII-11-39  
 Baha, Abdul Quotations From Abdul Baha ..... PPII-8-31  
 Brisbane, Arthur Woodrow Wilson, on ..... PPII-3-6



- Brock, William  
War, The Causes of.....PPII-3-3  
Sacrifices Human.....PPII-3-3  
Press, the Attitude of, on PPII-6-2
- Brown, Burton C.  
Gleanings.....PPIII-12-4  
Newspaper, The of  
To-morrow.....PPIII-11-3
- Bryan, William J., Dr.  
Energy, Conservation of.PPII-2-18  
Life, Good Things of.....PPII-2-7  
I Resolve; (Affirmation).PPII-1-28  
Resolutions, New Year:  
My Daily Duty.....PPIII-1-3  
Problem, Our Greatest..PPII-1-11
- Cadman, Dr. S. Parkes  
Friends, Our Animal...ODIII-9-16
- Campbell, Anne  
Contentment, a Lesson  
in.....PPIII-5-44
- Crane, Dr. Frank  
Discrimination.....PPIII-4-10
- Cromley, Mildred  
Teaching, the Coming  
Method of, on.....PPII-6-5
- Curley, Archbishop  
Morality Through Law.PPIII-3-13
- Danelson, Effa  
Across, The Bar.....ODIII-4-3  
Aquarian, The Age....ODIII-7-3  
Birth.....ODI-10-5  
Builders, The.....ODII-11-5  
Blind are Those who will  
not see.....ODI-5-11  
Churches, A Message to  
The.....OD-1-7-5  
Capital Punishment, on.PPIII-10-3  
Education Child on).....PPII-2-29  
Christmas.....PPIII-12-3  
Easter.....ODII-4-5  
Easter, The Mystical.....ODI-3-5  
Editorials.....PPII-716; PPII-1-2;  
PPII-2-7, 8; PPIII-8-7
- Eternity.....ODI-9-5  
Evolution Inquisition  
(The).....ODI-7-21  
Fear.....ODI-7-33  
God—Who Art Thou?...ODIII-2-3  
Heroes.....ODIII-5-3  
Harding, Is President  
Dead.....PPII-7-2  
"If" in Life, The.....ODI-5-5  
Knowledge Is Power....ODII-8-5  
Fortune Telling, Illinois  
Statutes Governing on.PPIII-9-7  
Life, The Call of, PPII-2-5; ODI-4-5  
Life, The Breath of.....ODII-8-8  
Life Eternal.....ODII-3-5  
Love, The Goddess of...ODII-1-5  
Man's Greatest Curse...ODIII-2-17  
Monkeys.....ODI-4-21  
Progress, The War  
Against.....ODI-4-19  
Prophecy.....ODI-7-34  
Public Schools, on.....ODIII-7-7  
Reincarnation.....PPII-3-45  
Saviours of the World...ODII-9-5  
Self, The Study of.....ODII-10-26  
Sin.....ODIII-1-5  
Spirit of Summer, The..ODIII-6-3  
Spiritual Dynamite.....ODI-2-16  
Star of Bethlehem, The ODIII-9-3  
Tares and Wheat.....ODIII-9-9  
Teacher, The.....PPII-1-24  
Things Kept Secret From  
the World.....ODI-8-24  
Thinker, The.....ODII-7-5  
Thought, The Law of...ODIII-8-10  
Thoughts.....PPIII-1-28  
Three Wise Men of To-  
day, The.....ODI-6-5  
Tolerance.....ODIII-3-3  
Voice of Truth, The...ODIII-7-15  
Virtue.....ODIII-7-3  
Wall of the Unborn Soul,  
The.....ODI-1-13  
Watcher, The.....ODI-6-4  
We Shall Not Judge...ODII-6-5
- What Shall 1925 Bring  
Forth.....ODI-1-5  
What the Editor Sees  
For You.....ODI-8-4  
Where Are the Dead?...ODII-10-5  
Who Are the Brave?...ODIII-4-11  
Who are the Fake  
Mediums?.....ODI-1-14  
Youth is Coming Into  
Its Own.....PPIII-6-7  
Youth Should Not Be  
Slandered.....PPIII-3-7
- Danielson, Effa E.  
Master-Minds.....ODIII-11-3  
Oklahoma's Rosicrucian  
Crisis.....ODIII-11-4  
Sacco and Vanzetti....ODIII-11-5  
The Super-Man.....ODIII-11-5  
Christmas.....ODIII-12-3  
Life or Death.....ODIII-12-4  
Thinking Men and  
Women.....ODIII-12-4  
The Useful Cults....ODIII-12-4  
Abolish Vivisection...ODIII-12-5  
The Magicians.....ODIII-12-5  
Christmas Day.....ODIII-12-5
- Delap, Darwin, Dr.  
Use of Educational Titles,  
The.....PPII-3-11
- Dingman, Charles F.  
Looking Forward.....PPII-9-34
- Dodd, Marshall  
Are you Penny Wise and  
Dollar Foolish?...ODI-2-8
- Gould, Alfred  
Harding's Death, Editorial  
on—Change.....PPII-7-2  
Economic Grip of the Pres-  
ent Day, The.....PPII-2-34  
Opportunity in Life  
.....PPII-10-36; PPIII-1-17  
Peace or Pieces.....PPIII-1-9  
Pessimism, On.....PPIII-1-37  
Thanksgiving.....PPII-9-2
- Jensen, P. A.  
Christian Forum Move-  
ment, The.....PPII-7-26
- Johnson, Georgina  
Retribution.....PPIII-12-21
- Larson, Christian  
Promise Yourself.....PPIII-4-42  
Step Toward Success, A..PPII-3-4
- Lincoln, Abraham  
Law, The (on).....PPIII-2-6
- Miles, Thaddeus  
When God Declared  
War.....ODI-4-13  
Which Law?...ODI-8-2  
Who's Vamping You  
Now?.....ODI-2-3
- Muscat, C. G.  
Gospels are Forgeries,  
The.....PPII-3-41
- McDermott, C. H. (on)  
Obituary of Charles  
Henry McDermott...ODIII-1-35
- Phillips, James  
Sublimation of Sacrifice,  
Apostrophe to the Un-  
known Soldier.....ODI-1-8  
Thrift.....ODI-8-37
- Pierce, Ulysses  
Groping in the Dark...PPIII-6-31
- Poor, Katherine  
Awakening Voice, The..PPIII-5-35
- Raizun, Yacki, Dr.  
Self Reliance.....PPIII-1-26
- Reprint  
Bible, or Science—  
Which?.....PPIII-6-32  
Cross, The (Islamic  
Review).....PPII-3-8
- Robinson, May H.  
Open Door, The.....PPIII-9-37
- Rogers, L. W.  
Happiness, Stepping Stones  
to.....PPIII-10-17
- Severn, J. M.  
Live to Be 100.....PPIII-10-22
- Shepperd, E. E.  
Life and Living.....PPIII-10-31
- Unsigned  
Cliff Dwellers.....PPIII-6-7  
Cosmic Consciousness..PPII-2-14
- Washington, George  
Editorial on.....PPIII-2-6
- Willard, Asa  
Essay on Dr. Still.....PPIII-1-45
- Windle, Ernest  
Brains in the Heart,  
The.....ODIII-6-31  
Key to Alchemy of  
Thought.....ODIII-3-27  
Motivation.....ODIII-8-25  
Sunshine Psychology...ODIII-4-27
- Zohar, The  
Quotations from.....PPII-1-45
- ### FEATURE ARTICLES
- Ayres, Seymour Augustus  
Evolution of Dimensions,  
The.....ODIII-11-6
- Shepherd, Silas H.  
Spiritual Significance of  
Freemasonry, The...ODIII-12-6
- ### FICTION
- Barclay Richard  
R-A-P-S (Story).....ODII-4-7
- Ben Ali, Beth  
The Atheist.....OPII-3-33  
Great Gift, The.....PPII-4-29
- Bond, Richard S.  
Silas Returns.....ODII-6-7
- Burt, F. Allen  
Pirate's Legacy, The..ODIII-2-19
- Chambers, W. J.  
The Unannounced  
Number.....ODI-6-9
- de Montville, T. B.  
A Storm and Its  
Message.....ODII-6-20
- Fenton, Cora D.  
Outside the Door.....ODI-4-10
- Gardiner, Louise  
The Story of the  
Ulmas.....ODII-10-14
- Gould, Alfred  
The Jewelry Pedlar and  
His Prayer.....PPII-1-15  
Treasure Island,  
The.....PPII-6-41; 7-29
- Gray, Clyde, D.  
Fangs of the Beast,  
The.....ODIII-4-24
- Gue, B. W.  
How Help Came From  
On High.....ODII-10-14
- Harbaugh, T. C.  
Mr. Grossnickle's Ghost.ODI-6-15  
Turn Me Over.....ODI-2-21  
Witch Margery, The...ODI-3-19
- Johnson, Georgina  
A Live Dead Man.....PPIII-7-27
- King, Margaret Douglass  
The Oil Painting.....ODIII-7-30
- Lathrop, Elise  
Strange Christmas  
Eve, A.....ODIII-1-9
- Lisemer, Louis  
Sunbeam and the Soul,  
The.....ODI-1-25
- McCullough, John  
My Strange Adventure  
with a Mummy.....ODIII-3-23
- McMullen, Dyshart  
Fortune Teller of Ghaumont,  
The.....ODII-5-7



Milton, Melita Astral Guide, An .....	ODI-5-13
Mortlock, John Radiant Messenger, The .....	ODIII-2-15
Panganiban, J. Villa, Back from Beyond .....	ODIII-7-18
Parker, J. Nunn Broken Windows .....	ODIII-6-18
Out of The Wings .....	ODIII-3-12
The Yellow Cat .....	ODII-9-11
Mexican Christmas, A. ....	ODIII-12-15
Pickard, Alice Release of Dan Sheldon .....	ODIII-2-18
Robertson, Clyde Snow Shadows .....	ODIII-5-16
Sargent, Samuel Wolf of the High Sierras, The .....	ODII-3-11
Scott, Bertha I. Respite, The .....	ODIII-5-23
Sehorn, Lydia A True Ghost Story .....	ODIII-3-22
Seton, Julia, M.D. Dr. VanDyke, Psy- chologist .....	ODIII-11-13
Skeen, Ward Astroscope, The .....	ODII-7-6
Celestacum, The. ....	ODIII-6-22; 5; 20
Guilding, Spirit, His .....	ODIII-9-15
Starr, James, B. Assassin, The .....	ODI-1-15
Dice of The Gods, The. ....	ODII-8-11
Professor's Wives, The. ....	ODI-2-10
Samaritan, The. ....	ODI-10-9
Thief, The. ....	ODI-7-9
Unsigned Arab's Tent, The .....	PPIII-7-19; 9-29; 9-31; 10-37; 11-35;
Varneddoe, W. W. Between Life and Death .....	ODIII-5-22
Wolf, Peter Gray Rolf; The Most Wonderful Dog in the World .....	ODII-9-17
Zagnoni, Rosa Invisible Hand, The .....	ODII-10-11
Seven Feet Deep .....	ODIII-4-15
Will of The Wisp, The .....	ODIII-11-8
Breath That Lit the Christmas Candles, The .....	ODIII-12-8
Whom God Hath Joined .....	ODIII-12-39
Ziff, William Hound of Heaven, The .....	ODII-3-9
<b>FREE MASONRY</b>	
Waite, Arthur Traditions of the Knights .....	ODIII-6-5
Traditions of the Knights Templar .....	ODIII-7-16
<b>GRAPHOLOGY</b>	
Ben Raben, Ali Your Handwriting .....	ODIII-4-21
How to Know Yourself by Your Handwriting. ....	ODIII-2-28
How to Know Yourself By Your Hand- writing .....	ODIII-11-11
Writing on Writing. ....	ODIII-12-14
Walsh, Edna P. Your Writing Reveals You .....	PPIII-5-28
<b>HEALING</b>	
Bryan, William J. Dr. Spiritual Healing. ....	PPII-2

Luntz, Dr. H. H. Psychic Cure, Account of .....	PPII-8-5
Walsh, J. J., M.D., etc. Famous Cure That Failed (Psychic Healing) .....	PPII-7-38
<b>HEALTH</b>	
Leaverton, Alma Thompson Eating Into Health. ....	ODIII-12-11
<b>HINDU PHILOSOPHY</b>	
El Adaros Premel Vision of Hermes, The: Hindu Philosophy .....	PPIII-9-21; 8-23
Magical Faculty in Hindu Philosophy, The .....	PPIII-7-23
Supernormal Powers, the Secret of Hindu Vibhuti .....	PPIII-6-23
Eastern Adepts, the Acts of .....	PPIII-5-21
Secret of Hindu Phenomena .....	PPIII-4-16
Artaahancarasya I. ....	PPII-5-25; 6-26
Gray, Leynord R. Mahatma Ghandi On. ....	ODI-7-20
Skinner, P. H. Pranayama: The Secret Formula of the Ancients. ....	ODII-10-19; 11-8
Vas Wani, T. L. Brahmavidya .....	PPIII-1-32
Pearls of Truth. ....	PPIII-10-21
<b>HYGIENE, DIET, ETC.</b>	
Abbott, Rosa Alimentary Dynamics. ....	PPII-9-26
Bruce, H. Addington Health and Happiness. ....	PPIII-8-44
Chanda, Dr. P. V. Hygiene, Notes on. ....	PPII-6-40
Danelson, Effa E. Health, Effect of Thought on .....	PPIII-12-16
Brinkall, E. J. Natural Foods. ....	PPIII-12-7
Freud, Sigmund Psychoanalysis, First Inter- view on .....	PPII-7-42
Gibson, A. E., Dr. Drugless Treatment of Nerves .....	PPIII-4-14
Hubbard, Elbert How to Keep Well. ....	PPIII-9-19
Kratzer, G. A. Health, Healing and Science .....	PPIII-8-35
McFerrin, C. B. The Body, The Care of. ....	PPII-9-25
Raizizun, Yacki Reincarnation .....	PPII-5-34
Tsukalas, Nikolas Sixth Sense, The. ....	PPIII-1-24
Walsh, Edna Surgical Dentistry. ....	PPII-2-10
Walsh, James J. Have We 25 Senses? .....	PPIII-5-11
<b>HYPNOTISM</b>	
Bey, Tahra Miracles of Will Power. ....	ODII-7-8
Chamberlain, C. W. Motion, Hypnotic Power of .....	ODII-2-10
Hypnotism, The Bunk About .....	ODI-8-14
McDermott, C. H. Hypnotism and the Law (Legal). ....	ODII-1-12; 2-14; 3-13
<b>KABALA</b>	
Achad, Frater Ecstasy, The Chalice of .....	ODII-4-11; 5-13; 7-19; 8-19
Dawson, Virginia Sacred Pentagram .....	ODII-7-15

<b>MATERIALIZATION</b>	
Doyle, A. Conan, Sir Ectoplasm .....	PPII-3-9
Gould, Alfred Materialization, and What It Means. ....	PPII-9-4
Maynard, Nettie C. Materialization Seance, Notes on .....	PPII-7-45
Tomson, Elizabeth Materialization Medium; account of. ....	PPII-10-18
<b>MEDIUM</b>	
Allard, Leola Jennifer Smith, 12-year-old Medium .....	PPII-8-3
Brock, William Psychic Investigation and The Mediums. ....	PPII-5-2
Bryan, William J., Dr. Medium in Every Home, A. ....	PPII-2-14
Cook, Mrs. C. M. Medium and the Public. ....	PPIII-6-35
De Heredia, Father Mediums, Attack on. ....	PPIII-2-11
Dennis, Eugenie Phenomena, Account of Her .....	PPIII-4-26
Dunmore, W. K. Mediumship, Physical Requirements for. ....	PPIII-12-41
Gold, Alfred Faking Mediums; Their Psychological Tricks. ....	PPII-4-23
Reprint Psychical Mediumship, Thoughts on. ....	PPII-6-12
Seibel, George Was Hamlet a Medium? .....	PPIII-5-12
Walsh, Edna P. Mediumship and Diet. ....	PPIII-2-39
Mediumship, Chemistry Tests .....	PPII-9-6
Houdini, Harry Expose of George Valentine .....	PPII-5-21
<b>MESSAGES</b>	
Barnum, P. T. Spirit Message from. ....	PPII-4-39
Becker, N., Rev. Spirits, and Experience With in Darkness. ....	PPIII-3-34
Danelson, Effa E. Poem Received From a Lady Three Days Af- ter Her Passing (Iden- tified) .....	PPII-1-16
Hopkins, Jennie Secrets of My Listening Ear (Spirit Messages). ....	PPII-6-31
I Have Tasted Death. ....	PPII-3-26
Leitch, Flavia Spirits Speak Through Tele- graph and Telephone. ....	PPII-1-20
Northcliffe, Lord Spirit Communication from .....	PPIII-11-34
Spirit Message to Conan Doyle .....	PPII-5-13
Press Clippings Spirit Messages Like Radio —Ghost Chokes Girl. ....	PPII-2-20
Reidel, Gladys Account of Three Men Who Spoke at their Own Fu- neral .....	PPII-9-10
Spirit Message. ....	PPII-2-31



- Spencer, Herbert  
Spirit Message  
from ..... PPII-7-15; 4-17
- Thoms, F. A.  
Spirit Messages: the Laws  
that Govern..... PPIII-7-40
- Wilde, Oscar  
Spirit Communication (Ouija  
Board) ..... PPII-9-7
- Wright, Claude  
Spirit Message From.... PPII-5-7
- ### NUMEROLOGY
- Amerige, Lida  
Numerology. PPIII-7-36; 8-31; 11-11
- Blackburn, Arti Mae  
Stellar Numerology  
PPIII-11-12; 12-9; 7-25  
Numerology ODII-10-33; 9-40; 8-37  
The Sacred Seven: Numerol-  
ogically Considered.... PPII-3-23
- Gornold, Walter  
Numbers, The Magic of... PPII-7-10
- Kidney, Charles G.  
My Last Hour..... ODI-7-27
- McNemar, Mathilda  
Astral Lover, The (II)  
ODI-3-15; 7-13
- Sears, Irma  
Numerology ..... ODI-6-30; 7-38
- Starke, Pauline  
Change Your Name; Change  
Your Luck ..... ODIII-3-10
- Williams, Elaine  
Numerology Club. ODIII-7-44; 9-40  
A Woman in the Swim. ODIII-9-13  
Numerology ..... ODIII-8-43  
When the Byrd Flies... ODIII-8-13  
Number (5) Wins..... ODIII-7-14  
Abie's Irish Rose and How  
It Made Millions  
(Numerology) ..... ODIII-6-12  
Why 'Lindy' Flies  
High ..... ODIII-11-7  
Figuring Out Sherlock. ODIII-12-7
- ### OCCULTISM—Color
- Bonggren, Jacob  
Alchemy of Color, The  
... ODI-7-19; 8-25; 10-15; II-1-15
- Judy, W. Lewis  
Mystery of Color,  
The ..... ODIII-3-35
- Unsigned  
Interpretation of  
Colors ..... PPII-2-33
- Young, Chester A.  
Discovery of the 12 Vitamins  
of Light and Color Chart  
for Above ..... ODI-4-19
- ### OCCULTISM—General
- Arnold, Julian  
Wraith from Babylon, A. ODI-1-44
- Banning, Pierson Worrall  
Is Man Growing Wings? ODIII-6-7  
Our Jolly Old Earth... ODIII-7-17  
What the Blind See... ODIII-8-8  
Our World of Rays... ODIII-5-13  
Crystal Pool of  
Dreams, The (Part  
2) ..... ODIII-11-12  
In Memoriam ..... ODIII-12-12
- Beam, Hurley W.  
Nature of Matter, The... ODII-9-8  
Relativity and the Occult ODII-8-9
- Bjerregaard, Cha.  
Occult, On the Principles  
of the..... ODI-1-21
- Blackford, J. P.  
Phrenology, A Psychic  
study ..... PPII-7-11
- Bloomfield, Maurice  
Cerberus, the Dog of  
Hades ..... ODIII-3-19
- Boggs, A. W. M.  
Mystery God of  
Egypt, The ..... ODIII-2-6
- Bruce, H. Addington  
Psychometry ..... PPII-8-36
- Burton, Laurence  
Cipher Key to the  
Bible, The ..... ODIII-2-21
- Butler, Dr. T. W.  
Aquarian Age, The.... ODIII-7-21
- Chamberlain, C. Wm.  
Medical Chronology, A ODIII-7-37  
Instant Healing a Scientific  
Fact, Is? ..... ODII-4-13
- Cheasley, Clifford  
Psychology of Love, The ODI-9-11
- Clarke, Nell Ray  
Art of Kubinyi, On the ODIII-4-22
- Colville, W. J.  
Is Atlantis Rising? ODIII-7-6; 9-14
- Danelson, Effa E.  
Standing On The  
Threshold ..... ODIII-12-10
- Dawson, Virginia  
From Pentagram to  
Pan ..... ODIII-12-38
- DeBey, Cornelia  
Pedagogic Thought from  
Darwin, A ..... ODI-8-19
- Del Mar, Eugene  
New Race, The..... PPII-2-25
- De Voe, C.  
Serpent, The, as a Symbol  
of Life ..... ODI-2-33
- Dodd, W. Marshall  
Why Capital and Labor  
Are Penny Wise —  
Dollar Poor ..... ODI-4-21  
Superstructure of Business  
Life, The ..... ODI-6-14
- Dodge, Ernest  
Expansion of Eternity,  
The ..... ODII-2-23
- El Adaros, Premel  
Occultism, Requisites Demand-  
ed of the Student or Mas-  
ter in ..... PPIII-10-25; 11-19
- Ellis, Kenneth M.  
Ojibwe, The Magic  
Music of ..... ODIII-7-46; 6-8  
Ojibwe, Occult Survivals  
Among the ..... ODIII-3-6  
Ojibwe, Medicine Lodge ODIII-4-9  
Bi-ji-ku-wuck (Ojibwe  
Charms) ..... ODIII-5-6
- Evans, Col. H. C.  
Curse of the Evil  
Eye, The ..... ODIII-7-6
- Fletcher, Frances  
Great Initiates ..... ODIII-12-27
- Fortune, Dion  
Deeper Issues of Occultism  
(Rep. from the Occult Re-  
view) ..... ODII-2-21
- Foster, Clarence H.  
Metaphysics,  
Practical ..... PPIII-7-15; 8-15
- Fredal, Maurice  
Apollonius of Tyana... ODIII-11-14
- Gerard, Millicent  
Tarantulas of Society,  
The ..... ODI-5-17
- Gray, Leynord R.  
Barrett, On Sir William... ODI-9-35  
Books, Some Rare and Curious,  
on the Occult..... ODI-4-23  
Drugs, The Psychological Effects  
of Certain..... ODI-2-20; 3-22  
Camille, Flammarion on... ODI-9-24  
Steiner, On Rudolph... ODI-9-28  
Dr. Caligari, Psychological  
Review of the Cabinet  
of ..... ODI-2-12
- Haynes, Edward  
Atlantis, The Lost.... PPII-8-39
- Irvine, Clarke  
Hawaiian Goddess of  
Fire, The ..... ODIII-3-24
- kur-Zhene, M.  
When the Pitch Is Really  
Black ..... ODIII-4-12
- Lawrence, Edw.  
Occult Instinct in Man and  
Animals ..... PPIII-3-15  
Occult Phenomena Among the  
Lower Races of Man... PPII-3-14
- Leaf, Horace  
Aborigines of Australia. ODII-3-27
- LeBam  
Being a Sensitive..... ODIII-12-26
- Leech, Stuart  
Secrets of Occult  
Training ..... ODII-6-6  
Occult Initiation ..... ODII-9-9
- Leland, Charles G.  
Gypsies, The..... ODI-1-42/43
- Lisemer, Louis  
The Soul, Expression  
and ..... ODI-2-30; 3-31
- Maurer, Edouard  
Music of Perfumes, The ODIII-5-8
- McKeever, A. M., LL.D., William A.  
Energies, Your Latent ODIII-6-26
- Miles, Thaddeus  
Can a Man Save His  
Soul? ..... ODI-9-8  
Can a Woman Sin?..... ODI-7-11  
Fortune Hunters, The (How  
Public Opinion Is Molded  
by Fortune Tellers).... ODI-5-9  
Sex: The Mystery of Mys-  
teries Revealed ..... ODI-6-11  
Sin, The Great..... ODI-10-11  
Who, How, When to  
Love ..... ODI-2-17
- Mingle, Ida  
Golden Rule, The..... ODI-2-26
- Morren, George, A., M.D.  
Mental Radio Sets... ODIII-12-28
- Muscat, G. F.  
Hermetic Key of  
Cycles, The ..... ODIII-12-32
- Palmer, B. J., Dr.  
Chiropractic: Its Occult  
Side ..... ODI-8-16
- Poland, C. V.  
Occultism and Science... PPII-2-5
- Randolph, Teasdale, Dr.  
Divine Hypostasis, The. PPII-5-40
- Razizun, Yacki  
Magnetism ..... PPIII-10-42
- Redfield, F. Adelbert  
Music, The Interpreta-  
tion of ..... ODIII-7-20
- Rodkinson, M. L.  
Amulets, Charms and Talismans  
ODII-4-17; 5-17;  
6-13; 7- ; 8-17; 9-15;  
10-13; III-1-20
- Sampson, Holden  
Divine Mysteries, The Appeal  
of the ..... ODI-1-33
- Skinner, Paul  
Heaven, This Place  
Called ..... ODIII-6-9; III-7-12
- Smith, C. W.  
Be Wise as the Serpent ODIII-8-40
- Solloway, E.  
Evolution, Critical Points in,  
and Law of Influx. PPIII-10-19
- Stiles, C. W.  
How the New Countries  
Vibrated ..... ODI-6-24
- St. Laudmichl, L.  
Emotions and Vibrations PPII-6-25
- Tichener, Henry M.  
Sun Worship and  
Later Beliefs ..... PPIII-1-4



- Walsh, Edna  
Sight Beyond the  
Material ..... PPIII-9-23
- Wiggs, Geo. W.  
Occultism, Mayan ..... ODI-11-27
- Willis, F. Milton  
Individuality and  
Personality ..... ODI-1-22
- Wilson, Ernest  
Circumstance, How to  
Master ..... PPIII-2-15
- Windle, Ernest  
Motivation ..... ODIII-12-31
- Wolff, F. W.  
Service, The Spiritual  
Law of ..... PPII-8-11

## OCCULT ORDERS

- Grablachoff, W.  
Who Are the Magi? (Digest  
on The Order of The  
Magi) ..... ODI-9-22
- Hartmann, Franz, M.D.  
Rosicrucians: True and  
False ..... ODIII-7-19; 6-15
- Heindel, Mrs. Max  
Rosicrucian Mysteries  
..... ODIII-9-10; 8-11
- Khan Muhamman Tusuf  
Muhammad in America... ODII-8-9
- Osirians, The  
Official Statement..... ODIII-6-14
- Seaver, O. A.  
The A. M. O. R. C.  
..... ODIII-5-25; 4-17
- Wakeley, Howard  
Unveiling the Rosicrucians  
..... ODIII-6-27
- Wickwire, Jonathan  
Oahspe in American  
Occultism ..... ODII-5-9
- Wright, Dudley  
A Scientific Secret  
Society ..... ODII-5-41

## OFFICIAL STATEMENT

- Eloist Ministry, The.. ODIII-11-16
- Aquarian Ministry,  
The ..... ODIII-11-37

## OUIJA

- Gaines, F. L.  
Ouija Board, How to Use  
the ..... PPII-2-37
- Smith, Mrs. Travers  
Ouija Board Communication  
with Oscar Wilde..... PPII-9-7
- Curry, Murcus L.  
Ouija Boards and In-  
sanity ..... PPIII-5-7

## PALMISTRY

- Allen, Constance  
Palmistry .. ODII-1-34; 2-40; 5-38;  
7-37; 9-38; III-1-40; 2-46
- Blackbaum, James  
Scientific Astro-  
Chirognomy ..... ODIII-11-39
- James, D. V.  
Types of hands..... ODIII-9-33
- Palmistry for All..... ODIII-8-25
- Palmistry in Everyday  
Life .. ODIII-11-29; ODIII-12-24
- Unsigned  
Language of the  
Hand ..... PPIII-4-13; 5-13

## PHOTOGRAPHY

- Bird, J. Malcolm  
A Sitting with William Hope,  
Psychic Photographer, and  
a discussion of its result. PPII-5-9
- Doyle, Conan  
Spirit Photography, On.. PPII-5-23

- Dunmore, W. K.  
Photographing the Un-  
seen ..... PPII-10-20; III-1-23;  
2-10; 3-29; 4-31; 5-37; 6-37; 7-37;  
8-36; 9-39; 10-39; 11-23
- Hayward, C. G.  
Psychic Photography.. PPIII-12-40
- Keeler, Dr. W. M.  
Spirit Photograph, How to  
Develop ..... PPII-1-13

## GENERAL PHENOMENA

- Anderson, Cora  
Strange Case of a Child's  
Imaginary Companion PPIII-4-25
- Andresen, M. S.  
Psychic Experience, A .. PPII-4-17
- Bird, J. Malcolm  
Psychic Adventures at  
Home ..... PPII-8-22
- Spiritualism, On  
Phenomena of ..... PPII-4-9
- Psychic Experiences ..... PPII-4-9
- Compilation  
Psychic Manifestations  
..... PPII-2-19; 8-3; 1-19; 3-7
- Psychic Phenomena .. PPIII-12-37
- Psychic Experiences  
..... PPIII-2-23; 1-19
- Compilation  
Spiritualistic Phenomena of  
the Bible (Chart)..... PPII-7-3
- Danelson, Effa E.  
Psychic Experiences  
..... PPII-6-45; 8-11; 10-9
- Psychic Means, Lost Sister  
Found by ..... PPII-9-12
- Doyle, Conan, A. Sir  
Notes on His Lectures  
and Psychic Phenom-  
ena ..... PPII-4-6; 5-20
- French, Emily S.  
Psychic Phenomena of.. PPII-9-34
- Hansen, Gabriel  
Psychic Detective,  
Experiences of ..... PPII-1-10
- Lodge, Sir Oliver  
Spirit Phenomena  
(Natural) ..... PPII-8-32
- Luther, Martin  
Psychic Phenomena in  
Family of ..... PPII-5-37
- McDonough, Catherine  
Harding, Interview with.. PPII-8-5
- Orbes, T. F.  
Souls in Bondage ..... ODI-5-25
- Heaven After Death..... ODIII-3-9
- Page, Bishop Herman  
Spiritualism, On ..... PPII-4-14
- Peebles, J. M.  
Stirring Thoughts Some (Spirit  
Communication) ..... ODI-1-26
- Randall, E. C.  
Do the Dead Really  
Live? ..... PPII-8-19
- Raizizun Yacki Dr.  
Golden Rule, The  
Law of ..... PPIII-7-12
- Four Fundamental Prin-  
ciples ..... PPIII-2-19
- Reynolds, Novella  
Dreams ..... ODIII-9-36
- Reprint  
Haunted House at Lieser-  
brucke, Account of.... PPII-6-30
- Reprint  
Psychic Manifestations PPIII-6-33
- Psychic Experiences  
..... PPIII-6-39; 7-19; 8-38
- Reprint  
Psychic Research ..... PPIII-3-23
- Richet, Prof. C. O.  
Spirits, Psychical Phenomena  
Traced to ..... PPII-1-9

- Richmond, Cora L. V.  
Obituary Notice ..... PPII-1-15
- Rishi, V. D.  
Spiritualism, Ancient Recog-  
nition of ..... PPIII-6-27
- Rubini, M.  
Psychic Phenomena,  
Account of ..... PPII-10-4
- Sealot, Karl  
A Retrospect;  
A. D. 3075 ..... ODI-7-38
- Sill, Ernest R.  
What Happens at  
Death? ..... ODIII-1-41
- Stead, W. T.  
How I Know the Dead  
Return ..... PPIII-3-33
- Thomas, F.  
Circles for Developing Me-  
diums, How to Hold.. ODII-6-39
- Thomas, Dr. Franklin A.  
Spiritualism, On ..... PPII-4-41
- Unsigned  
Psychic Laws, Politics  
and ..... PPII-1-3
- Unsigned  
Psychic Manifestations  
..... PPIII-4-23; 4-28; PPII-1-19
- Whitty, Michael  
Psychic Development ... PPII-2-32
- Winston, Walter  
Night Side of Life, The ODIII-2-31

## POEMS

- Barnes, Barbara  
Now Is Your Chance.. PPIII-8-43
- Hold On ..... PPIII-2-38
- Bartlett, Lydia  
Drifting ..... PPIII-11-11
- Beatty, J. McG.  
To Serve ..... PPIII-8-7
- Billings, Maris  
Theosophy ..... ODI-1-28
- Bohl, Walter H.  
Message, The..... PPII-4-37
- Bluwa, Tile Suigh  
Heaven's Way..... ODII-7-16
- Bryan, Greta  
We Live ..... PPIII-10-26
- Burr, William H.  
Historic Plymouth Bell. PPII-7-37
- Chapparral, Stanford  
Up To Date Duty..... PPIII-2-26
- Constiner, F. M.  
Witches Dance ..... ODII-10-22
- Cresson, Abigail  
To-day ..... PPIII-4-44
- Danelson, Effa  
Waiting ..... PPIII-8-10
- After the Struggle..... PPII-8-10
- De Montmollin Vivienne  
Yesterday ..... ODI-8-25
- Thoughts ..... ODI-9-20
- Los Colores..... ODII-2-24
- Dorn, Dudley  
Someday ..... PPIII-10-16
- Your Best..... PPIII-11-22
- Doten, Elizabeth  
Good Time Now, The.. PPII-9-13
- Ellis, Kenneth M.  
Revolution ..... ODII-5-5
- Question A..... ODII-7-14
- Regeneration ..... ODII-4-12
- Forad  
Twilight Hour..... PPIII-5-28
- Gillilan, Strickland  
As I Go My Way..... PPII-8-17
- Gould, Alfred  
When ..... PPII-2-7
- Grant, Arthur  
Transition ..... ODIII-9-18
- Griswold, Morley S.  
Unknown Spark, The.. ODIII-8-20
- Guest, Edgar  
Unseen Spirits, The... PPIII-4-25
- Old Friend, An..... PPIII-11-21



Hallam, G. Arthur	
Initiate, The.....	ODIII-6-11
Destiny.....	ODIII-7-15
Hallam, G. Arthur	
Desideratum.....	ODIII-11-12
Hart, James S.	
Nemesis.....	ODII-3-26
H., Helen	
Smoked Glasses.....	PPII-8-31
Hawthorne, O. D.	
Is It Worth While?.....	ODI-6-14
Hoare, P. O'B.	
Inspiration.....	PPIII-4-27
Hopkins, C. B.	
My Boy.....	ODI-3-5
Huxley	
Oh, Do not Say that	
I am Dead.....	PPII-6-43
Searching for Truth.....	PPII-4-14
Jensen, P. A.	
Nothing Lasts.....	PPIII-4-41
Kaufman, Herbert	
Why Don't You Dare.....	PPII-2-26
Kaufman, Walter	
Lines to a Nordic	
Maid.....	ODIII-3-21
Keysner, Blanche	
Inhibitions.....	ODIII-9-15
Kleiser, Grenville	
Sky, The.....	ODIII-11-13
Le Gallienne, Richard	
Be Your Own Easter.....	PPIII-4-34
Lewis, Mary E.	
Lift Up Thine Eyes.....	PPII-2-9
Because.....	PPII-5-5
Libra, Brandon	
Saturn.....	ODII-5-16
Mars.....	ODII-3-18
Neptune.....	ODII-4-16
Lord, Jackson	
I Had a Friend.....	ODI-10-41
LUX, Adelaide	
Flowers.....	PPIII-4-26
McCausland, S.	
Upward Path, The.....	PPIII-10-16
McGoey, T. A.	
Who Can Answer.....	PPIII-1-11
Malone, Walter	
Opportunity.....	PPIII-1-24
Marinoni, Rosa Zagnoni	
Perhaps.....	ODIII-7-18
Markham, Edwin	
A Creed.....	PPII-8-29
Outwitted.....	PPII-1-45
Maude, E.	
Re-Union.....	ODIII-11-16
Morgan, Mary	
For Peace.....	PPIII-4-27
Morton, Alfred	
Not Understood.....	PPIII-2-14
Over, F. A. Ells	
Life.....	PPIII-3-13
Phillips, James	
Play, The Man.....	ODI-4-9
Ray, Reba	
Cosmic Unity.....	PPIII-10-36
Reed, Nan T.	
Illusion.....	PPIII-4-44
Reed, Florence	
Evolution.....	PPIII-10-42
Reese, Lizette	
Glad I Live.....	ODIII-8-10
Ring, John W.	
Life's Ingredients.....	PPIII-2-22
Roof, Katherine	
Passers By.....	ODIII-1-22
Rubinkam, N. I.	
Evolution: a Mystical In-	
terpretation of Langdon	
Smith's Poem.....	ODI-1-10
Ryerson, Orlando	
Voice of the Seashell,	
The.....	PPII-8-34

Slavens, June	
Faith.....	ODIII-7-17
Starring, Anna	
They Are Not Dead.....	PPII-2-13
Surrency, W.	
Summons, The.....	PPIII-10-42
Tuiman, Marjorie	
Mother.....	PPII-3-18

## POETRY

Truman, Fred E.	
Starry Noose, The.....	ODIII-11-10
Valiton, Mrs. Amos	
Dear Old Fashioned	
Friend, The.....	PPII-9-11
Walsh, William	
Life.....	PPIII-2-14
Warnack, James	
Continental Dreams,	
The.....	PPIII-4-20
Waterman, Nixon	
What Have We Done	
To-day.....	PPIII-1-16
Westerlund, Ruth	
Mists.....	ODIII-12-13
Wilcox, Ella Wheeler	
Winds of Fate, The.....	PPII-9-11
Wilkin, Dr. T.	
My God Everywhere.....	PPII-8-42
Wood, Neil	
Just Something.....	PPIII-2-20
Soul O'Mine.....	PPII-2-24
Woolson, Elinor	
Thumb-box Sketches.....	PPIII-2-38
Zagnoni, Rosa	
Rendezvous with Death,	
A.....	ODIII-8-18
Ziff, William Bernard	
Dream Little One.....	ODIII-8-28

## PROPHECY

Bryan, W. J., Dr.	
Spirit Message, Mechanical	
Receiver Prophecy.....	PPIII-8-11
Aaron	
Prophecy by.....	PPII-2-
Agan, Myer	
What the Prophet of Paris	
Foresees for 1923.....	PPII-5-6
Danelson, Effa E.	
Prophecy, A.....	PPII-10-8
Gould, Alfred	
The Power Behind the	
Throne; The Real Causes	
of the Coming War.....	PPII-4-5; 6-35
A Warning.....	PPII-3-5
Ingersoll, R. G.	
Phophetic Warning.....	PPII-3-6
Prew, Robt. J.	
Oliver Lodge on World	
Destruction.....	PPIII-11-4
Reprint	
Faith, What Is.....	PPII-6-39
Rhoda, Mother Mary Alice	
Prophecy: Will New York	
be Destroyed in 1927?.....	PPII-4-15

## PSYCHIC PHENOMENA

Ackerman, Mora L.	
Spirit Warning of Japan	
Quake.....	ODII-2-11
Adams, Dorinda	
Ella Wheeler Wilcox, Dead,	
Still Guides Me.....	PPII-8-28
Adams, Stephen	
Why Say I Can't?.....	PPII-10-5
Alice, M. Rhoda	
Will New York Be Destroyed	
in 1927?.....	ODIII-2-49
Allen, T. J., Dr.	
Telephot and Telepathy.....	ODIII-2-13
Anael	
Hidden Forces.....	PPII-2-27

Andrews, Kenneth	
Do the Dead Still	
Live?.....	PPII-8-19; 10-26
Babcock, Bernie	
Booth and the Spirit of	
Lincoln.....	ODII-6-39
Banning, P. W.	
Do Ghosts Exist?.....	ODIII-4-18
Becker, N.	
Teachers, Our Guiding.....	PPIII-5-36
Billings, M. W.	
Shakespearians, A Puzzle for	
(Psychic Message from W.	
S.).....	ODI-1-11
Bird, J. Malcolm	
(Reprint) Phenomena Investi-	
gation and \$2,500 Offer.....	PPII-1-5
Bryan, William J., Dr., M.D.	
Skeptics.....	PPII-1-9
Spiritualism Is Applied	
Psychology.....	PPIII-11-33
Evolution and Spiritual-	
ism.....	PPIII-4-34
Skeptic, Don't Argue	
With the.....	PPIII-9-16
Immortality, Proofs of.....	PPIII-7-14
Brock, William	
Mt. Sinai, The Revelation	
at.....	PPII-5-4; 6-39; 7-41
Spiritualism, Jewish.....	PPII-1-39
Prof. De Heredia or	
Dr. Raupert?.....	PPII-4-2
Spiritualism and the Catholic	
Church.....	PPII-4-2
McDermott, C. H.	
Thought Force in	
Telepathy.....	ODI-2-31
Reaching Mars by	
Thought Waves.....	ODI-1-24
Mills, Mary	
Psychic Phenomena,	
Her.....	PPII-7-7
Reprint	
Clairvoyance,	
Concerning.....	PPIII-10-14
Reprint	
Fire Medium (at	
Bucharest).....	PPII-6-15
Woon, Basil	
Guzik, Jean; Report of 34	
Judges on.....	PPII-9-45
Clairvoyance	
Danelson, Effa A.	
Psychic Sight, Is It a Gift or	
a Development?.....	PPII-5-30
Photography Unsigned	
Spirit Photographs.....	PPII-4-45
Danelson, Effa E.	
Table Tippings and Rap-	
pings.....	PPII-5-32
Reprint	
Radio, Machine gives	
sight by.....	PPIII-7-11
Unsigned	
Photographing Charred	
Writing.....	PPIII-1-22
Flammarion, Camille	
Interstellar	
Communication.....	PPIII-3-19
Larkin, Edgar Lucien	
How Great Is Man?	
(Astronomy).....	PPIII-12-5
Palmer, L. B. K.	
Clayton Place—Dealings with	
the living dead.....	ODIII-6-21
Gaddis, Cyrus J.	
Shall We Burbank the	
Human Race?.....	ODI-2-36
Dodd W. Marshall	
When Man Dies at Fifty.....	ODI-2-9
SCIENCE	
Rietz, H. L.	
Mathematics, America Called	
to Leadership in.....	PPIII-4-7



## PSYCHOANALYSIS

- Bonus, Daniel H.  
Scientific Principle of  
Psychoanalysis ..... ODI-7-18  
Fear: What Is It?..... ODI-8-20

## PSYCHOLOGY

- Allen, James  
Thought and  
Character ..... PPIII-11-15
- Bowman, Emma  
Concentrate, Why Should  
We? ..... PPIII-1-11
- Brock, William  
Thought Transference .. PPII-1-17
- Bryan, W. J. Dr.  
Dream Problem, The .. PPII-10-33
- Burket, H. E.  
Thought Images ..... PPII-4-24
- Buranelli, Prosper  
Y-you D-dont Have T-to  
S-Stutter ..... PPII-9-21
- Cattell, J. McK.  
Psychology, Wider  
Use of ..... PPIII-3-38
- Clarke, John Bertram  
Extracts from the Chart  
of Mind ..... PPII-8-37  
Mind The Chart of Vs.  
Symbolism ..... PPII-5-41; 1-25
- Clark, Oscar  
Thought, Power of .... PPIII-9-15
- Danelson, Effa E.  
Mind, Directing the  
Involuntary ..... PPIII-6-12  
Mind Consciousness ... PPIII-7-13
- Davis, Fred K.  
Psychologist, The  
True ..... PPIII-9-28
- Del Mar, Eugene  
Thought, Higher ..... PPIII-10-15
- De Voe, Walter  
Masterful Individual,  
The ..... PPII-9-42; 1-12; 2-16
- Foster, Clarence  
Psychology, Elementary  
PPIII-8-18; 11-10  
Psychology: Self Analysis  
PPIII-6-15; -13
- Applied Psychology, Lessons  
in.... PPII-1-22; 2-15; 4-18; 5-14;  
6-6; 7-17; 8-13; 9-14
- Frank, Henry  
Mind the Master Builder  
PPIII-1-6; 2-12; 3-9; 5-9; 6-9;  
7-9; 8-9; 9-11; 10-11 11-7; 12-9
- Frost, Julius  
Mind, The Subconscious, Its  
Nature and Powers.... PPII-2-6
- Glasgow, Agnes M.  
Psychology, Little Studies  
in ..... PPII-10-17
- Grumbine, J. C. F.  
Mind and the Spiritual Co-  
herers, The..... PPIII-11-31
- Hall, Manly P.  
Thought, Hope of Race  
in ..... PPIII-3-30
- Hallam, Anna M.  
Suggestion, The Power  
of ..... PPIII-5-13
- Hall, E. M., Sir  
Telepathy and Death..... PPII-9-13
- Illingworth, Charles  
Subconscious Mind, Results  
From How to Get.... PPII-6-11
- Leavitt, Sheldon  
Psycho-Therapeutics  
PPIII-9-18; 5-17
- Murphy, Gardener  
Telepathy, Mental, Taking  
Stock of..... PPIII-7-33
- Parkyn, Herbert  
Auto-Suggestion ..... PPII-9-24

- Pereira, C. A.  
Human Mind, The Bent of  
the ..... PPIII-9-20
- Prince, Walter  
Telepathy and Spirit Com-  
munication ..... PPII-9-33
- Richardson, S. J.  
Thought, The Power  
of ..... PPII-10-11
- Seaton, Julia  
Psychology of Insanity,  
The ..... PPIII-6-19
- Thorne, Van B.  
Psychoanalysis, Fact and  
Fancy in..... PPII-9-18
- Weaver, Charlotte  
Fear in New Born Babies. PPIII-7-8

## RELIGION

- Unsigned  
Spiritualism's Mother Church  
at Rochester..... PPII-7-35
- Williams, Mrs. W. E.  
The Religion of the  
Future. .... PPII-8-35
- Unsigned  
Did Christ Claim  
Divinity? ..... PPII-2-38
- Doyle, Conan  
Spiritualism as a New  
Religion ..... PPIII-4-26
- Cook, Philos  
Faith, a New..... PPIII-10-36
- Cook, Cecil M.  
Modern Persecutions..... PPII-3-24
- Cohan, Sol.  
Idea of Good, The True  
Biblical ..... PPII-6-
- Clarke, John Bertram  
Spiritism, The New..... PPII-2-40
- Rape, W. A.  
Religious Persecution,  
Modern Methods of.... PPII-5-27
- "M. A." (Oxon.)  
Conduct of Circles

## REPRINT

- Phantom Ship of The  
Sea, The ..... ODIII-12-21
- Matt of The Iron  
Hand ..... ODIII-12-29
- Spooks in the Capitol. ODIII-12-30
- Caution in Spiritism. ODIII-11-25
- Music, Color and  
Health ..... ODIII-11-31

## ROSICRUCIANISM

- Hartmann, Franz, M.D.  
Pronaos of the Temple, In  
the ..... ODIII-8-19; 9-18
- Rosicrucians, The ..... ODIII-5-10
- Rosicrucians,  
The... ODIII-11-15; ODIII-12-13
- Heindel, Max  
Psychic Experiences, How to  
Prove Your (Astral Body  
Travel) ..... ODI-7-33
- Rosicrucian Order, The  
Invisible Helpers of  
the ..... ODI-1-29

## SPIRIT PHENOMENA

- Buchanan, Uriel  
Our Search for Happi-  
ness ..... ODI-9-24
- Burgard, Otto  
How Are the Dead to Be  
Helped? ..... PPII-8-30
- Bush, Richard A.  
Modern Spiritualism ..... PPII-7-8
- Carnagey, J. C.  
Making Men Think Your  
Way ..... ODIII-1-41
- Carrington, Hereward  
Psychic Powers, Your  
(A) Automatic Writing

- (B) Crystal Gazing .. PPII-7-12
- Psychic, Your Powers... PPII-6-16
- Spirit World, The..... PPIII-10-8
- Cavanaugh, A. J.  
Spiritualism, Attack Upon  
at Washington ..... ODI-7-22
- Chandha, E. V.  
Emotions, How to Control  
Our ..... PPIII-6-14
- Clarke, John B.  
Scientist Becomes Fortune  
Teller ..... PPII-1-9
- Enlightened God Conscious-  
ness (Prescience) ..... PPII-6-13
- Lessons for Higher Attainments  
I. Clairvoyance .. PPII-2-43; 3-10  
II. Clairaudience ..... PPII-4-38
- Cook, Mrs. C. M.  
Spirit World, Child  
Life in ..... PPIII-9-36
- Croft, D. E., Dr.  
Psychic Power, Your, in  
Business ..... PPIII-3-31
- Psychic Power, Your  
Impelling ..... PPIII-8-27
- Clark, Oscar  
Spirit Guidance ..... PPIII-12-20
- Chapman, Mrs. C. H.  
The Riddle of the Fiddler  
(Spirit Message) .. PPIII-10-47
- Compilation  
Spiritualist Activities ... PPII-1-47
- Cromer, Victor E.  
Coming World Catastrophe,  
The ..... ODI-6-31
- Carlos, Will  
Spiritualism, Reply to  
Attack on ..... PPII-10-4
- Curnow, Leslie  
Psychical Phenomena of  
Spiritualism, The .... ODIII-1-41
- Danelson, Effa  
Successive Embodiment . ODI-9-12
- Your Life After Death... ODI-9-14
- Things Kept Secret From  
the World ..... ODI-9-16
- Conscious Death ..... ODIII-6-11
- Involuntary Mind, How to  
Discover the ..... ODI-1-23
- Occultism Simplified, How  
Can I Become a Master  
Genius?..... ODI-2-18; 3-18; 4-8
- Discussion of "These Too,  
Too Solid Ghosts".... ODI-4-8
- Clairvoyant Age, This... ODIII-5-9
- Photographing the Dead ODI-8-21
- Are Psychics Born or  
Developed? ..... ODI-9-25
- Your Life After Death... ODI-7-12
- Did Jesus Appear to His  
Disciples in the Physical  
or Spirit Body?..... ODI-3-21
- Common Sense and Psychic  
Sense ..... ODI-3-35
- Psychic Luminosity ..... PPIII-7
- Psychic Phenomena and The  
Investigator ..... PPIII-11-5
- Preparing a Seance  
Room ..... PPII-5-31
- Experience After Death. PPII-2-30
- Spiritualism, On ..... PPIII-2-35
- Doughten, Charles  
A Dream That Came  
True ..... ODI-10-15
- Doyle, Conan  
Defi to Harry Houdini.. PPII-5-19
- Scientific American Offer,  
Letter on ..... PPII-1-8
- Spiritualism, Notes on... PPII-4-6
- Davis, Andrew Jackson  
Harmonial Philosophy,  
Results of ..... PPIII-1-10
- Dunn, H. F.  
Messages From the Stars  
(Psychic)... ODI-2-14; 3-12; 4-27



- Duxbury, E. W.  
Spirit Obsession and  
Psychiatry ..... PPII-2-8
- Flammarion, Camille  
House of Spirits in  
Palermo ..... ODI-6-17
- Fuller, Margaret  
Literature in Spirit Life.. ODI-1-17
- Fuerer, Henry, Dr.  
Chemistry the Proof of the  
Existence of the Spirit.. PPII-7-4
- Gardiner, Louise  
Automatic Writing ..... ODI-5-24
- Geley, Dr. Gustav  
More About Spirits ... ODI-9-29
- Gould, Alfred  
Immortality, Evolutionary  
PPII-2-9; 3-17; 4-21; 5-19  
Psychic Law, Breaking  
of a ..... PPII-4-28
- Grumbine, J. C. F.  
Spiritualism and  
Psychology ..... PPII-10-41
- Haenlein, Mrs. L.  
Answer to the Riddle of the  
Fiddler ..... PPII-10-47; 11-46
- Hardinge, Emma  
Spiritualism, The  
Birth of ..... ODI-4-6
- Hersey, H. G.  
Last Messenger Before His  
Face, The ..... ODI-1-41
- Hopkins, Jennie  
Spirit Teaching Anent... PPII-5-27
- Huxley, Julian  
Will Science Destroy  
Religion? ..... ODI-9-11
- Kase, Col.  
Spiritualism, Lincoln's  
Emancipation Procla-  
mation and ..... PPII-7-44
- Kitson, Alfred  
Spiritualism Not New... PPII-2-25
- Kozelnick  
Poltergeist Phenomena at the  
Home of Fraulein Hannis,  
at Brannau, Germany. PPII-6-20
- Leaf, Horace  
Psychometry ..... ODI-4-37
- LeBam  
Are You a Sensitive?.. ODI-6-20

- Lisemer, Louis  
Astrologer, Spirit of  
Marmaduke the .... PPII-12-35
- Silence ..... PPII-9-24
- Washings of the Nile... PPII-7-31
- Abdullah, How I met... PPII-8-32
- Spirit World, The  
Journeys to ..... PPII-11-29
- Phantoms of the Soul, Scien-  
tific Discussions of... PPII-9-25
- Spirit History of Napoleon  
Bonaparte ..... PPII-10-27
- Ludwig, G. B.  
Spiritualism ..... PPII-10-31
- McDonald, Ramsey  
Spiritualism, On ..... PPII-9-20
- Miles, Thaddeus  
Prophecy for Next Five  
Years ..... ODI-1-18
- Prophecy for 1926... ODI-1-9
- Prophecy Fulfilled, The ODI-2-11
- Moore, T. McDonald  
Chinese Spirit Worship. ODI-6-32

## THEOSOPHY

- Asi, Tat Tvam  
Confessions of an Occultist  
ODI-2-24; 3-13; 4-25;  
5-29; 6-13; 7-28
- Bonggren, Jacob  
Nature, The Builders of  
..... ODI-5-11; 6-11; 7-10;  
8-13; 9-12; 10-21; 11-17; 12-15
- Magic, Methods of... ODI-6-25
- Truth, What Is?... ODI-1-27
- Why Prophecy Is  
Possible ..... ODI-3-29
- Collins, Mabel  
Astral and Ethereal  
Worlds ..... PPII-1-12
- Gray, Leynord  
Dicyanin and the Aura PPII-11-13
- McGoey, T. A.  
Aura, The ..... PPII-8-26; 10-6;  
PPII-1-23; 2-21
- Wadia, B. P.  
Theosophical Talks .... PPII-7-22

## TRUMPET

- Becker, Nicholas  
Trumpet Seance in the  
Light, A ..... PPII-10-16

- Danelson, Effa E.  
Trumpet Seance, A..... PPII-2-24
- York, Myrtle  
Trumpet Psychic, Experi-  
ences During Develop-  
ment ..... PPII-3-32; 4-30

## VIBRATION

- Saxon, Harry O.  
Vibrations ..... ODI-4-46
- Taylor, B. U.  
Vibrations, Tuning in With  
the Universal Law of... ODI-1-41
- Thurston, Howard  
Occult, Radio a Key to  
the ..... PPII-8-4
- Young, Chester A.  
The Human Body a  
Radio Station ..... ODI-5-4

## WITCHCRAFT

- Jensen, J. A.  
Witchcraft, Modern .... PPII-6-14
- Semmill, Judge Wm. N.  
The Salem Witch Trials. ODI-2-38
- Unsigned  
Witchcraft in Law.... PPII-10-35

## WRITING—Automatic

- Gould, Alfred  
Automatic Writing Mes-  
sages ..... PPII-9-28; 8-6

## WRITING—Inspirational

- Bryan, William J., Dr.  
Messages, Inspirational.. PPII-5-36
- Writings, Inspirational.. PPII-4-39
- Danelson, Effa E.  
Textbook of Life, The: Writ-  
ten Under Inspiration: A  
Complete Course of Graded  
Lessons for Aspirants to  
Spirit Communication. PPII-1-30;  
2-30; 3-12; 4-25

- Headley, Lord  
A Few Thoughts of Inspired  
Writing ..... PPII-1-4

## WRITING—Slate

- Danelson, Effa E.  
Writing, Slate, Exp. With  
Medium ..... PPII-6-30; 7-30





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